The Congregational Quarterly

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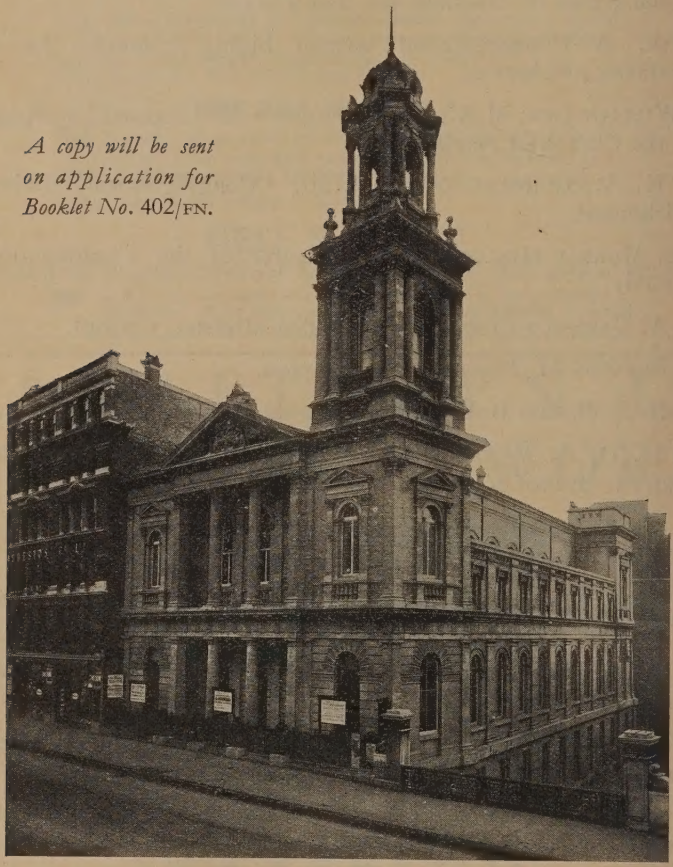

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The Congregational Quarterly

EDITORIAL.

THE papers read at the Oxford Conference take much of our space this quarter, and these Notes, like other sections of the journal, must be considerably shortened, despite the fact that the number is thirty-two pages beyond our usual length. The subject of the Conference is so vital to Christian thinking, and one about which there is still so much confusion, that we felt readers would be glad to have the papers in full.

* * *

AT times we have felt that Free Churches were inclined to concede too easily the claim so often made that Episcopacy is of the *bene esse* of the Church. It is a claim we have often wished to see substantiated. In what sense are Episcopal Churches superior to the non-episcopal? Are they vessels more meet for the Master's use, more prepared unto every good work? Have they more spiritual dynamic, more evangelizing power? Are they marked by less theological diversity or greater harmony? Do they grow better men and women, whose lives speak by their greater sacrifice and larger charity? Do they make more contributions to Christian learning or set a better example of Christian tolerance? Do they speak out more clearly about social ills, or take a braver stand against oppression and injustice? Do they declare to the world more faithfully the whole counsel of God? If Episcopacy is of the *bene esse* of the Church, it should be patent to all in what ways the Churches governed by Bishops are in advance of those who have them not. We pause for a reply.

* * *

THE rank and file of Christians, as well as "denominational leaders," would do well to give careful study to *Convictions* (S.C.M., 8s. 6d.), in which Canon Leonard Hodgson has most usefully gathered together the replies of the Churches throughout the world to the Report of the Lausanne Conference on Faith and Order. The replies bring out quite clearly the two opposing views which are set in array throughout Christendom, which may be contrasted as crystallized in the statement of the Friends and of the Church of England.

The Quakers, in this country and in the United States, declare how experience, confirmed by study of the *New Testament,* has led them

> to believe that the Divine Spirit may call any of Christ's followers, without distinction of sex and without ordination by the Church, either to pastoral service or to the work of preaching, or both.

Experience, they claim, has also justified their conviction, which they again find confirmed by the *New Testament*, that Jesus instituted and enjoined no sacramental rites.

> When John the Baptist declared, "I indeed baptize you with water, but there cometh one after me who is mightier than I : He shall baptize you with the Holy Spirit and with fire," Friends believe that the true course of religious history was indicated—decrease of outer symbols, increase in relationship to God by His Spirit. They believe that in all the centuries succeeding, this prophecy by John has been fulfilled, and that the baptism of the Spirit is the inner reality of which the outward rite is but a shadow. The sacraments in the early Church grew out of the Jewish system; but as the followers of Christ increased in experience of the Spirit and nearness to God, the symbols began to fall away, and the shadows to depart. Friends therefore feel that for one who has received even in small measure the outpouring of the Spirit, no symbol is necessary, and that this baptism may be received again and again in the "renewal of the Holy Spirit." It will therefore be seen that we are of those who "while attaching high value to the sacramental principle, do not make use of the outward signs of sacraments, but hold that all spiritual benefits are given through immediate contact with God through His Spirit." . . .
>
> Without ritual, they find themselves able to worship in spirit and in truth. Without water baptism, they are cleansed and purified by the baptism of the Spirit. Without the Lord's Supper, they, nevertheless, hold communion with Him. In each case, though discarding the outward and visible form, they humbly but confidently feel themselves possessed of the inward and spiritual grace.

The plea made by the Friends is thus summarized :

> We readily admit that all life is (or may be) of a sacramental character : that acts and objects in the outward world may carry a spiritual meaning and "grace" for him who has eyes to see and a heart to feel. In particular, we believe that our meetings for worship may be and often are real Communion services, and that our ordinary meals may be made occasions for grateful remembrance of Christ and for feeding on the Bread of Life. We do not for a moment deny or doubt the reality of the blessing that many receive through the Communion service as generally maintained in the Church; but we see no reason to think that the grace of God flows, only or mainly, through such special channels. Many find spiritual help through the use of outward symbols or "means of grace"; some do not. What we plead for is that there shall be liberty for the latter class, within the Christian Church, to dispense with the outward observance if they believe that the Reality is theirs without it.

On the other side we have the Anglican declaration that the Church of Christ must possess certain marks and characteristics :

(*a*) Possession and use of Holy Scripture.
(*b*) Faith in God as He is incarnate and revealed in Christ.
(*c*) Missionary Vocation.
(*d*) Observance and Use of Sacraments.
(*e*) Possession of a Ministry.
(*f*) Fellowship in Devotion and Service.

The Bishop is regarded by the Anglicans as

> the rightful minister of ordination and of confirmation, and as the proper guardian of truth, discipline and administrative order within the area of his jurisdiction,

and they cannot

> imagine that a ministry universally recognized could come into being otherwise than on the basis of a general return to continuity in this respect [episcopal ordination].

In which of these directions does Congregationalism look? Despite the contemptuous way in which some Congregationalists sometimes allow themselves to speak of the Friends, can there be any doubt?

* * *

NOT unrelated to this cleavage is the revolution which is rapidly taking place in organized religion, a revolution to which dignitaries and principalities and powers try to shut their eyes in vain. It is growing, and will grow, increasingly impossible for the churches to maintain great fabrics and a professional ministry; it is being recognized, and will be increasingly recognized, that a voluntary ministry and loosely organized groups (apostolic churches) are the means by which the good news can best be told. *The day of the ecclesiastical building and the professional ministry, as we have known them, is over.* From all parts of the world the evidence points in the same direction. Kagawa proclaims it in the striking little book reviewed in this issue. Sir Josiah Stamp tells Methodists, deploring the slow progress of the Union Commemoration Fund,

> you will find yourselves in increasing financial difficulties unless you realize that the day of the rich man in your churches has gone by. Great social and economic forces have been at work, and the "generous donor" is dying out fast. If there is "big money" anywhere, it is not in the churches.

Mr. Mark A. May surveys the education of ministers in the United States, and reports that the general educational level of Protestant ministers has declined for the past hundred years, the average salary in 1928 being equal to the wages of semi-skilled workers. There are 85,000 feeble churches in the United States unable to support the full time service of trained or untrained ministers; probably less than one quarter of Protestant churches employ a seminary graduate on full time, less than one sixth a graduate of both college and seminary.

This generation will see striking changes in the religious world. It is well that we should be prepared for them.

* * *

"CHURCH MEMBERSHIP" in the United States does not mean the same as "Church membership" in British Congregationalism, nevertheless the investigation of over 1,000 Congregational churches which Mr. Roger Babson has made during the last four years is not without

significance for all Churches in all lands. 70 per cent of the pews were vacant; 58 per cent of the members neither attended nor supported their churches. Only one Protestant in ten, in the United States, Mr. Babson concludes, ever goes to church. His own suggestions for solving the problem here presented are as follows:

> Each church should develop a definite spiritual and intellectual goal and develop a *clientèle* accordingly.
>
> Should work for the economic well being of the people.
>
> The physical characteristics of the church should be improved, especially the ventilation.
>
> The character of the church members must be improved, to commend the church to non-attendants.
>
> Records of church attendance are very important and should be reported at annual meetings.
>
> Insist on rigid standards for church membership.
>
> See that sermons are vitalized.
>
> The influence of the home must be for church attendance.

These are of varying importance, and most important of all is the fourth. It is because there is so little difference between those who profess Christianity and those who do not that the Kingdom tarries.

* * *

We hope that the Congregational Union will not assume that the matter of holding an annual Autumn Assembly is definitely settled. There is much to be said for both retention and abolition. Undoubtedly some Autumn Assemblies have been of great inspirational value, and there is more of a family atmosphere about them than can be secured in London in May. Undoubtedly, too, they have on occasion stimulated the life of the churches of the cities in which they have been held. On the other hand, there are already far too many Conferences, and this Assembly comes at the most critical part of the year, when churches are just beginning their winter campaigns. And only recently we heard one whose Congregational loyalty cannot be impugned argue that such Assemblies devitalized the local churches, weakened their work, and made financial demands upon them that now they were unable to meet.

But is the denomination tied down to the mere alternative—annual Autumn Assembly or no Autumn Assembly? We should like to see—and especially so if the new Provinces function as administrative areas—a leaf taken out of the Anglican book, and an experiment made on the lines of the Church Congress. Once every three years, or every five, let the Provinces in turn invite the Assembly to a Congress where some subject germane to the life and work of the churches can receive adequate discussion. From every side come complaints that the usual Assemblies provide too little opportunity for conference, and the tendency is for "Union business" to make more and more demands on the time available. Why not have a triennial Congress when there is no business, but when the representatives of the

churches think together of the task entrusted to them and the best ways of performing it?

Meanwhile, those readers who claim to belong to the most progressive of denominations might ponder on the constitution of the Commissions the Congregational Union has just appointed to consider the ministry of women and the relation of the colleges to the denomination. They will find that the average age of the Commissions is not less than 60 and that the youngest member is 47!

* * *

THE City of Wakefield is to be congratulated on the way it is tackling the problem of religious education in the elementary schools. A representative committee, on which, it is interesting to note, the Free Church representatives were the Rev. E. A. Matheson and Mr. S. H. Moore of Silcoates, has prepared: (1) A Syllabus of Religious Instruction based on the York Syllabus; (2) A Service Book. Arrangements have also been made for Anglican children to be withdrawn to Anglican service and Free Church children to Free Church service on six days in the year. A Central Library for teachers is also being established. The admirable note prefixed to the Syllabus strikes the note which marks the whole enterprise:

> This syllabus is to be used as a guide, and not as a master. It is to be suggestive and not compulsory. It has a definite sequence which should be kept, but this need not destroy its elasticity. To some it will seem to have too much matter both for teaching and repetition; to others it will have too little, but it must be remembered that it is a *guide* only.

* * *

READERS of these pages know how constantly we have urged the Church to seize the opportunity offered by the cinema. It is, therefore, with special pleasure that we commend the Rev. R. G. Burnett's *The Cinema for Christ* (R.T.S., 1s.). Mr. Burnett knows his subject; he not merely states a case, he proves it with full reference to detail:

> It is clear, therefore, that by adequate organization a cinematograph service for all the churches in Great Britain could be provided on an economical basis that would reduce costs to a small figure.
>
> By ignoring the "film-mindedness" of the modern world the Church has fallen behind the times. The film is the modern tract. Where in the old days a leaflet was read by a hundred people the film is seen by a thousand. Its message is driven home with much more compelling effect than that of any tract could ever be.
>
> It can be stated without fear of contradiction that now the machinery of film projection has reached a stage at which it is available at small cost for use in churches and allied buildings.

It is to be hoped that churches in all denominations will acquaint themselves with the Religious Film Society and the Guilds of Light, and will unite to make full use of this new instrument for spreading the Gospel.

BERNARD JOSEPH SNELL

THE first time I heard Bernard Snell was in Mansfield Chapel at the beginning of this century. Neither the man nor his sermon made any particular impression upon me. But a year or two later, passing through London, I went to the dinner-hour service at Bishopsgate and found he was the preacher for the day. It was shortly after the publication of William James's *Pragmatism*. The preacher's text was nominally "By their fruits ye shall know them," but actually "It works," a phrase less hackneyed then than now. He ran through several articles of his belief, shewing with extraordinary intensity and conviction that they worked, and with a final flourish he rang out in his rich, resonant voice,

> In that light of life I'll walk,
> Till travelling days are done.

There were many fervent responses that went up after the last quoted lines, and I, for one, never after that lost an opportunity of hearing him. His high-powered personality, undiscourageable in defeat and sorrow, was an unfailing tonic.

His beliefs were few but firmly held. The Fatherhood of God, always distinguished from what he called the Grandfatherhood of God, was central: a paternal amiability was anathema to him. He had an exalted estimate of Jesus, coupled with a strong disinclination to define Him. ("Do you ascribe Deity to Jesus?" "I don't see why I should not, though in point of fact I never do.") Round this unintelligible world was the "All-Enfolding Love," and man was "doomed to nothing but God's love." He became a prophet of the larger hope, when it was far from easy to be so.

Intellectually, he kept himself abreast of modern scholarship, and *Gain or Loss?* (1895), shewed that he had accepted the findings of Old Testament criticism, long before most ministers dared breathe a syllable on the subject. The influence of the Mysteries on St. Paul's conception of Christianity was a subject to which he gave considerable study in later years, and in his last published sermon (1929) on "The Simple Religion For To-day," he said "it was a grievous pity" the great apostle "did so much to spoil the simplicity of which he wrote." After a theological conference in which some very orthodox views had been expressed, this came through the post:

> Do our men never read or think? Don't they know what is being thought by the thinkers? Don't they care to know? Is it really the last word to them to ask, "What is the popular thing to say?" What can one do but feel chagrined and ashamed of the chairman of to-day? Imagine at this time of day, a man's faith in God dependent on a portent! I write—I know not why—but I must just say "alas!" to some one. "Freedom of the Free Churches," quotha, and to what end?—keep your wicket up!

Sympathy with his less fortunate brethren was, perhaps, his most human characteristic. He was one of the few distinguished ministers I have known who, when he preached anniversary sermons, always equally divided the fee between the minister of the church and himself. And yet he resented meanness in such matters. "Have you ever been shabbily treated?" I heard a minister ask him. "Often," was the answer,

> but only once have I been rude. And I was deliberately rude. And I am not sorry that I was rude. I had preached in a little village but the treasurer of the chapel practically owned the village. When the service was over, he came and asked what they owed me. I said my railway fare was three and fourpence or four and threepence. If it were three and fourpence, he went and fetched a florin, a shilling, three pennies and two halfpennies. I said, "Keep your coppers, friend."

This, accompanied by an eloquent gesture, left one chuckling at the thought of the local celebrity standing discomfited with the small change in his hand.

In the days of his strength he played, his friends said, an exhilarating game of golf, tennis, or cricket. His hobby at home was growing roses. Collateral with his preaching was his concern for the prayer part of our public worship. His work for the *Hymnary* and the *Book of Congregational Worship* is a permanent memorial. When a political election took place he would be in the front of the fray, finding full scope for his fund of good humour and anecdote. And if a neighbour had a vacant place in the syllabus of a literary society his lecture on Charles Lamb was readily forthcoming. It is the most "rememberable" thing he ever did for me. For an hour and a half, and with hardly a note to guide him, certainly with none that the chairman, sitting beside him, could read, he poured forth his rich store of literary allusion to the genial author of Elia, telling new stories, and telling correctly, in their proper setting, many old ones that are often misquoted. Few who were there that evening will ever forget it.

The end of his long ministry (Newcastle, 1878-1886, Salford, 1886-1891, Brixton, 1891-1930, fifty-two years in all) came in the way he would have chosen. He preached to his folk at Brixton on Sunday morning, 15th December, 1929, went home, had lunch, and shortly after had the first attack of the illness that brought him down. A friend wrote and wished for him a speedy recovery. The characteristic reply came later, and with it I may close this tribute of affection and respect, "My dear brother, I have preached my last sermon, but it was on Hope, and I am glad to have gone out on that note."

F. Y. Leggatt.

GERARD N. FORD.

So Gerard Ford has passed—and in him we have lost an Independent of the old heroic breed. Independency with Gerard Ford was not simply a Church connexion, it was a passion and deep conviction. Like Dr. Dale, Gerard Ford, if he could serve Congregationalism in no better way, would have been quite ready to die for it. Congregationalism to him was not one of half a dozen Church systems, each of which might be as good as the other; it was the Church system which had New Testament sanction and Divine right behind it. He had not very much sympathy with our present day Reunion movements. He was afraid that in the process of negotiation the specific Independent witness might be sacrificed or at least compromised. That was the reason for the amendment he moved to the Report on the Lausanne Conference three or four years ago. He discovered in it a phrase that seemed to prejudice our Independent position. It was the last speech of importance he made on the Union platform, and it pleased him greatly that he carried the Assembly with him. He was a true blue Congregationalist, and as such a bit of a terror to the compromiser. I should be disposed to say of him, *ultimus Romanorum*, did I not remember another Grand Old Man still happily spared to us. Congregationalism has suffered great losses from the ranks of its leading laymen during the past year—Sir Alexander Glegg, Sir James Carmichael, and now Gerard Ford. All three were dear friends of mine, but it is doing no dishonour to the other two to say that Gerard Ford was the greatest of the three.

I had had the privilege of knowing Gerard Ford right away from my College days, and for the last quarter of a century I enjoyed his close and intimate friendship. He used often to remind me that he had heard me preach at Stretford when I was a student, and that he had prophesied all sorts of good things about me then. Be that as it may, I realize, as I look back, that I owe much to Gerard Ford. All through my ministerial life he has been to me a great encourager.

But in those far-off days I looked up at him with a certain awe and reverence. He was a member of the College Committee. He was already a great man in Lancashire Congregationalism. He was quite soon the Treasurer of the Church Aid Society. Almost my first recollections of Gerard Ford gather round his appearances as the Church Aid Treasurer. He was a great believer in the village church and a great lover of it. This love for the village church was born in him, for was not his father the minister of the church at Lymington? I can vividly remember with what power and pathos he used to make his appeals. Better friend than Gerard Ford our village churches and ministers never had.

With the years my awe of Gerard Ford passed, but not my reverence. He never ceased to be to me one of the best and biggest men of my acquaintance. But as I got to know him a strong personal affection displaced the old awe. I shall not quickly forget the help I got from him in connexion with the Central Fund Scheme. That Scheme frightened some of the older Independents, but what Ford saw in it was the means of enabling our village churches to continue to bear their witness. He went with me on the Friday before the May meetings of 1909 in a lightning motor tour in Lancashire to see what the Lancashire men would do to back the scheme. We saw Colonel Pilkington at St. Helens, Mr. Jesse Haworth and Mr. Carver at Southport, Mr. Hatfield at St. Anne's. It was an encouraging day, and we had promises for about £14,000 as the result of it. It was a tremendous help to the successful launching of the Scheme on the following Tuesday.

He gave equally loyal backing to the Moderatorial Scheme and the Forward Movement. Ford was not afraid of the Moderators—though he would have sternly resisted any attempt to confer episcopal powers upon them. He felt, with me, that it was quite possible to reconcile Independency with the kind of counsel and oversight the Moderators were competent to give. His approval meant much. It was not only an immense encouragement to those of us who were responsible for the scheme, but it did much to satisfy the Assembly that it involved no abandonment of the essential Independent position.

So far I have spoken only of Ford's denominational activities. He was one of our leaders. He was a great denominational statesman. Fine figure of a man as he was and gifted with a great faculty of direct and incisive speech, there was no layman who carried more weight with the Assembly.

But Ford was something infinitely greater and better than a great denominational leader: he was a deeply Christian man. He had a great and strong belief in the "priesthood of all believers." It pleased him that he was asked to preside at the Communion Service at the Centenary Assembly at Manchester—though illness prevented him from attendance. Not that Gerard Ford had any trace of spiritual pride about him—he was indeed one of the humblest of men. But it was to him the recognition of the equality in spiritual privilege of all who are in Christ. Gerard Ford was one of our saints, but, like all the great saints, he had a deep and vivid sense of sin. In quiet talks I had with him he used to tell me how he cast himself simply and humbly upon the mercy of God in Christ. "He wist not that his face shone." It was characteristic of him that he wished for no flowers, no public funeral, no memorial service, no address of eulogy. I had had several letters from him in the weeks before he passed. In one letter he exulted in the fact that the Church at Rhos (which owed so much to him) was free of debt. In another he wrote with some

anxiety about the Scheme the Commission propounded. It seemed to him to menace our fundamental Congregational position. In the last—which I received only a few days before his fatal illness—he was full of sorrow about the resignation of Mr. Franks, his minister. I little thought then—and probably he little thought either—that those would be the last letters we should write to one another. But sudden illness seized him, an immediate operation had to be performed, and though at first he rallied from it, the shock for a man of his years was too much. I am told by his nephew that in his half-unconscious state he recited lines of hymns and talked of passages from the *Pilgrim's Progress*. I have thought that he himself was typified in two of Bunyan's characters. Sometimes I have thought of him as Greatheart, for he was a helper of many. And sometimes I have thought of him as Mr. Valiant-for-truth, for he, too, wielded a Jerusalem blade. Verily the passing of a man like Gerard Ford is a sore loss. We do not seem to breed his type in these softer and more flaccid ages. But God spared him to us until a good old age, and our dominant feeling ought to be one of thankfulness to God for giving him to us, for the life he lived, for the work he did. Our hearts go out in loving sympathy to Mrs. Ford, the dear partner of his life and his loyal helper in every good work. But for him we will rejoice, believing as we do that for him—our Mr. Valiant-for-truth—all the trumpets sounded on the other side.

J. D. Jones.

THE CHURCH VISIBLE AND INVISIBLE.

I. (1) The Church is the company of those who share the life of God. The Church which we each of us see and recognize here on earth is part of that great company, but it is only part—a fragment of the Church Invisible which comes into our gaze and history while we are here where we are.

That great Church of God, of which the Church visible is but an outcrop, is necessarily invisible, for it stretches beyond the sight of any man across the world and across the ages. Its frontiers are not of this world, and it is pre-Christian as well as Christian. Membership in it is not of man but of God: if a man shares the life of God he is within it: if he does not, no act or pronouncement of man can give it to him.

The Church of God is the great company of those who share His life and live now in Him, whether in this place or that, this side of the line of death or the other. For us mortals it is mostly an invisible company: for no-one but God knows its number, which sweeps across time and distance. It is the Church of the living God, and all who live and have lived with Him on earth and are living in Him now, form its fellowship.

(2) The Church *In*visible is the background of the Church Visible. The Church we see is an island in the sea of time, but her foundations are in the Unseen and Eternal. She may appear to sight like a beaten rock against which the sea of time surges: but her life goes down to the firm earth which bears even the sea which assails the rock. So much of her is visible, but beneath the Church we see, and bearing her, and thrusting her up to meet the shocks of time and of history, is the Church Invisible with whom she is one.

When we think of the Church we begin with the Church Invisible —the great family of God which He wills to share His life: and when we think of it so, we start with inclusion not exclusion, with sympathy which goes beyond toleration: for all who share the life of God are one with us, though their island in the sea of time may seem separated from ours by seas sometimes stormy. A man's relation to God is a matter of *fact,* not of our judgment: and to isolate ourselves from one who shares the life of God convicts *us,* not *him,* of the sin of schism.

(3) The relation of the Church Visible to the Church *In*visible is a trouble that has vexed the centuries. The trouble has come mainly because men have been tempted to regard the Church Visible as the entrance to the Church Invisible—instead of *vice versa,* which is the truth. If a man must be a member of the Church Visible before he can become a member of the Church Invisible, and if none but those

who are members of the Church Visible are members of the universal and unseen family of God which is the Church Invisible; or if all members of the Visible are thereby members of the Invisible; men will forget the glory of the Invisible because the Visible is so all-important. She *is* important, but only because she represents the Church Invisible.

Provoked by this over-emphasis, some have failed to see why there should be need of a Church Visible at all: organization, external form, is unnecessary just because the real and ultimate Church of God is spiritual and invisible. Cannot the Church dispense with formal shape entirely? Between the two poles lies the real problem: why must, and how can, the Church Visible take form and shape so that she may truly represent the Church Invisible on earth, and express her continuity and unity with this great company on earth and in heaven who share the home life of God?

(4) We begin from the starting-point that the Church Invisible is the great reality, and the Church Visible but the expression of it in time and history. The Church Invisible is larger than the Church Visible, and the boundaries of the Church Invisible are not to be limited to the Church Visible. The Church Visible is the "outcrop" (to borrow a word from the geologists) of the Church Invisible. The pulse of life, which forms and maintains in being the Church on earth in our time and place, lies in the Church Invisible, and that makes and moves the Church Visible.

It is in God, not man, that the Church begins: not in acts, determinations, or resolutions of man to form an association, which afterwards passes on to become the Church Invisible. Because that which gives being to the Church is in God before it is in man, the Church is something more than a human society. Man is born first into the family of God, the Church Invisible; then, because he has become a partaker of the life of God, the constraint of the Spirit, of that relation to God, inevitably involves the expression of it, which issues as the Church Visible.

When he knows that he is a member of the family of God, the Church Invisible, he cannot but express it; but behind that expression in the Church Visible is the Church Invisible; else were the Church Visible no better than a mutual improvement society of mortal men.

(5) One act of the Visible Church expresses very vividly this dependence and subordination of the Church Visible to the Church Invisible. That act is the Sacrament of Infant Baptism. That Sacrament of Infant Baptism does not make a child a member of the Church of God; it recognizes the fact that he is one. The act does not create the fact: the fact is recognized by the act. As an act it is a humble, grateful, and befitting recognition by the Church on earth that any limitations of the Church Visible are not regarded by her as

final limitations of the Church of God. Man humbly and gratefully recognizes his fellow-man as a Christian; but there are more children of God than we know. Membership in the Church of God does not in the last issue depend on any profession of good resolutions by man. He may make those, but the initiative which gives him a place in the Church of God was with God. We do not *claim* membership, we *receive* it. It is of God's grace, not of our good intentions, that we have a place in it.

History is strewn with tragedies resulting from the view that membership in the Church of God begins with membership in the Visible Church, and that the only way of entrance to the Church Invisible is through the Church Visible. Infant Baptism proclaims the true relation between the two, the Church Invisible and the Church Visible. We begin as members of the Invisible and pass into membership of the Visible. Infant Baptism expresses homage and humility by the Church Visible before the Church Invisible. It is a triumphant proclamation that the Church of God is wider and larger than the Visible Church, for man begins as a child of God. That is a sound Scripture doctrine. Scripture tells us that man is made in the image of God. That image, given him in creation, man defaced, and defaced by sin: it is restored to him in the redemption wrought by Christ.

The fact of human nature from which man begins is not sin, but the image of God: man is one of His family and so a member, at the start, of the Church of God. That is his birthright. Sad is the tragedy when the Church Visible fails to find the presence in it of many who should take their place there; when they have sold their birthright, proclaimed and recognized in Infant Baptism, for a mess of pottage, as something not worth taking up; or when they have squandered it as prodigals in the far country.

We are proceeding in the wrong order when we think of the Church Visible as creating the Church Invisible, or conferring membership in it. Infant Baptism proclaims that, prior to any act or good resolution of man, there is and was an initiative of God which calls His Church into being, and that, when we think of the Church, we recognize that the Church Visible is but a fragment of the Church Invisible, in which membership is not confined to those who "profess and call *themselves* Christian." The Church is not an institution man-made, even by Christians; it is the family of God, constituted by Him, not by us. Infant Baptism proclaims that man is born a child of God, that the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit are his portion from the first moment of his existence, and that they can only be kept from him by the sin of man, or forfeited, if then, by his own wilfulness. Therein the Church Visible proclaims that she is but a part, and not the whole, of

the Church Invisible, which embraces a company which no *man* can number, and proclaims that the Church of God is something far bigger than her list of its professing members.

II. (1) What then brings the Church Visible into being? It emerges from the Church Invisible, but it does so because man's growing knowledge of God makes inevitable a certain *expression* of response, if he is to continue to share the life of God. The Church Visible arises as a definite response when man knows certain things about the God whose life he is sharing. It becomes a constraint upon him; he can do no less or he will not be true and loyal to the love that is holding him in its grasp and friendship.

If he does not know or realize these things about his God he will see no need for such a response. Whether the refusal to face the consequences of this sharing of the life of God be wilful or not, we can never tell concerning our brother-man. Our response may puzzle him as much as his may puzzle us: and we must allow his sincerity as we ask him to recognize ours. But, making that recognition, we can proceed.

To know God and share His life involves a response to Him . . . a real sharing on our side, man's side. These responses are progressive as man knows God better, and realizes that as a child of God he is one in the family of God.

Man responds to his sense of God in worship: primitive man worships before God as sheer might and power, the giant who may use the giant's strength to crush him. Man bows in terror, awe, and adoration.

And then as man learns that God is holy and has a conscience for sin, he responds to that, and the fear of the Lord becomes not the fear of a giant but a sense of holy awe, and a moral dependence, as well as a physical dependence, on God. Worship, in the many forms that man has developed, is one response of man to God. But it is an act of dependence; and when the sense of dependence passes on into confidence in His Providence, the worship swells to praise and thanksgiving.

But while man stays at this as his response, the Visible Church barely emerges, for all these things have not reached the heart of God's Being. Man is so far the creature rather than the child. The Church Visible emerges when man feels that God calls for a response from man to share His mind, and to share His work: not merely to serve, as a dependent, or to receive as a creature, but to take an active personal share as a partner with God, "not servants but friends" entering into the mind and heart of God, and finding that He who requires not the work of man's hands, yet has a place for him as His fellow-worker in the world, and as a son, not a servant, in the home. The depths of the heart of God we can never fathom. But the

deepest thing we mortal men do know, and perhaps can know, is that *what God lives for* is that man shall share His life. He is not content with swinging the stars or contemplating His own majesty; He cares, definitely and utterly cares, whether man shares His life or not: it *matters* to Him: in fact there is nothing that matters to Him so much. God's life is a home life: with man absent or alienated from that home life, God takes action.

The *passion for people,* the love of God for man, requiring them for His own heart's satisfaction, is the central fact of God's Being as we know it. There are areas of God's life which are beyond us: that we recognize in humble awe: but this we *do* know, that He cares more about the presence of man, His children, in His home, than about anything else that we know of: and cared so much that He took extraordinary action. In a word, that is the meaning of Jesus and the Incarnation. All may not have reached that conviction about God; some may disagree; we judge no man; all we say is that when *we* have arrived there our response must *express* it. That response is the Church Visible.

(2) The *Old Testament* Israel failed there. They were the Old Covenant people and Covenant implies a conscious *response* to each other from two parties. And Israel *did* respond to God and His revelation of Himself up to a point. They got beyond the recognition of God as power and might to the recognition of Him as holiness and righteousness. They even—the best of them like Hosea or Jeremiah or the Exile Prophet—realized His *love* for human beings: but *Old Testament* religion failed to follow the lead of its greatest prophets, and remained in arrested development. With that stoppage in growth the channels of vital religion became blocked—inevitably—for to refuse expression in response means loss of sympathy, and so Judaism as a whole lost its vitality: and her crisis came when she rejected Jesus.

Then began the New Covenant people: the people with the conscious response to their knowledge of God in Jesus. The Old Covenant people Israel, as God's ecclesia, had failed; very well then, now, "My ecclesia, My church," said Jesus, the new covenant people, to be and do what Israel had failed to be and do.

Those are members of this Church Visible who have seen in Jesus the authentic Being of God, and believe that what they have seen in Him is the valid truth of God. They are moved to give themselves to live at that level of response to the life of God. That is the constraint that created the Church of Jesus Christ in the first instance and has done so ever since. It is of God and of God in *Christ*; that is its differentia: it is the response of man to God in Christ: for it is in Christ that we have seen that God does not rest until His family is brought home to Him: and it is man's response to *be* that family, and

to take up his birthright as a son of God, sharing the heart of the Father in making that family complete, none missing.

It is not an action of man, man's own bright idea of human brotherhood; it is the *re*-action of man to the initiative of God in Jesus Christ, sweeping away man's disablements; and particularly the sin which is a barrier to heart-to-heart intimacy between man and God. We have *our* place because He loved us and implemented His love in Jesus Christ: the Church as we know it on earth is human nature's effort to implement *man's* response to God by constituting the family here and now, and living the family life of heaven on earth, and it includes never resting until all mankind is gathered into it.

(3) Inevitably the Church must begin as a fellowship, a fragment of the home life of heaven realized upon earth: a company, as part of the greater unseen company, of the Church Invisible, of those who have it in their hearts to live that home life whatever the difficulties and weaknesses of their human nature. They will give the response to God, give Him somewhere on earth where *His* heart may have the satisfaction of the home life that He wills. They can do no less than offer that, if they seriously believe that He *meant* what He did in Jesus Christ.

So the basis of the Church is not our goodwill to one another: there is some limit to that: Judaism stopped with the nation, and not all to-day would go even so far as they did. It is not the Society of *our* friends but of *Christ's* friends: not of those whom *we* would receive, but of those whom *He* has received. *He,* not any human sympathies or prejudices, draws us to each other. Make no mistake about that: if anything else but Christ is the centre, the fellowship is of the earth, earthy, and it will break up just because it has no tie stronger than ourselves to hold it together. That actually happens when the tie of Church fellowship has not been Christ. But the inevitable constraint of the love of Christ draws us together, not because we love each other, perhaps we do not, but because we love Him, and, loving Him, may learn to love each other. But it is to be a realization in our time and place on earth of the family life of God in heaven.

It must inevitably be largely symbolic in its expression. Under the conditions of human life on earth the circle of our personal intimacies and friendships is necessarily small. Time and strength put limits to the number of people whose lives we can actually share. For Christ's sake we would enlarge that circle till it has no limits except God's love for them. In Church fellowship we give the pledge of our hearts . . . that we are ready as opportunity offers to receive all men as Paul bids us, "even as Christ also has received you to the glory of God" (*Rom.* 15[7]); it is the expression of what we *would* do. If and when the time arrives that we can get beyond the limitations

that prevent us now—and Heaven means that if it means anything—we will, because we share the life of Christ, share the family life of God, and do our part, for the love of Him, to *make* it a family life. The Communion of the Lord's Supper is a symbolic meal, symbolic of this; we cannot have a common meal with more than a few friends at most on earth, with the intimacy of a family table. The symbolic meal, just because it is symbolic, takes us beyond our personal circles out into the fellowship of those who, like us, have felt the constraint of the love of Christ which makes us one family in Him, across the centuries and across the seas.

III. Two things stand out as vital when we look at the Church from this point of view, and begin to think about its outward form. The Church must take such shape that it will be plastic to the touch of the invisible and that it will embody the family ideal.

(1) However it is shaped and organized, it must be plastic to the invisible. If the forms and institutions prevent response to that touch the life of God will cease to be in it. The tides of the Spirit, the life of God, must reach it and move in it as the creek or bay receives the tides of the ocean, and as the levels of the creek respond to the levels of the ocean. The continuity and unity of the Church Visible with the Church Invisible must be unhampered. Though the bay be small, yet in it and with it is the whole weight of the mighty ocean: so must the Church Visible be open to the fullness of the Church Invisible: a spot where the eternal life of God emerges in human history, responsive to the tides of the Spirit, to the motions of God's life, which is the bond of the Church Invisible. The Church on earth must so shape and order itself that this response is quick and immediate; for rigidity hinders response, and means in the end danger of death, the Church becoming an organization instead of an organism, the body of Christ.

That danger of rigidity has determined for us, in our Congregational Church life, the form of order and government. We dread rigidity as danger of death. It is not a question for us of finding a pattern of Church order and government anywhere in the past. We would hold our Church life instant at the command of Christ, ready to adopt *any* form or order which the present Lord may show us, whereby we may do His work and express His mind. To think of any one form of Church government as of Divine Right in the sense of being final for all time and history is for us impossible. Episcopacy may have met the case in the second century; it may even do so to-day: but that Episcopacy is to be the ideal and only form of Church life to the end of time is quite another matter. Nor do we lay too much stress upon the fact that we find the type of our own Church life, as we think, in the *New Testament*. It does not follow that the form of Church life

that best served Palestine and the Mediterranean in the first century will best serve the life of the Pacific coastlands in the twentieth. It is the *plasticity* of our Church life that we hold precious: we are free to respond to the tides of the Spirit if He bids us forget the things that are behind and press forward into new life. To claim for all human history that the existence of the Church depends upon any one type of government—Bishops, Elders, or any one else—is, for us, to confuse the essential with the expedient. The forms of human life have altered in twenty centuries: the group life of nations and peoples demands new forms of expression as it grows, and what met the case in *New Testament* times for Church life must inevitably pass into new forms as the centuries go on. To hold that the essence of a true Church depends upon any one unchangeable and sacrosanct system is to hamper the direct response of the Church to her Lord. It even suggests that the past is more important than the future, and ties the Church of distant centuries ahead to the Church of the past, instead of to the Church Invisible, in which past, present, and future have a unity which transcends mere continuity.

That is our real problem in thinking of Church Union. It may be the case that a more rigid system would prevent some tragedies in Church life that cause us shame, and that it might promote an efficiency which we lack. We may conceivably adopt a more closely-knit organization: there is nothing to prevent our making our Chairman a Pope for one year, his term of office, if we seriously believed it had to be done. But over it all, whatever the form may be, there must not be that dogma of finality, still less the belief that we should cease to be a part of the Church if we repudiated a particular historic system altogether.

It may be that we must be content to live and witness in this age as a Church weaker and even less efficient, or with less resources, than some of our sister Churches, in order that we may keep alive this principle of freedom, and stand against this dogma of finality in Church order and government; a loyalty to God, which may cost us prestige and popularity and even success; it may mean obscurity and banishment from what is regarded as the van of social leadership. But that loyalty is worth while. If it be a cross, we must carry it bravely and without flinching, because it is the call of God, a service which He requires of us; and our Church must offer it as a response to Him.

It is a glorious thing to belong to the Historic Church: it is a more glorious thing to belong to the Eternal Church. The Historic Church ends with history; the Eternal Church on earth is the visible portion of the Invisible Church which belongs to God's Eternity: and because our citizenship is in heaven, because the Visible Church has her roots and life hid with Christ in God, not *in* History, but *behind*

History, that witness is needed: and it has been and is ours to carry that flag of freedom: immediacy of response to the touch of God from the realm of the spiritual.

(2) The other essential is that the Church is the family of God, and as such must express a family life. The Church Visible is but the outcrop of the Church Invisible, and the life of the Church Invisible is, by the best figure that carries meaning to our mortal minds, a family life, a home. *That* somehow or other has to be brought out on earth, and it is not easy to express it in the ordering of the life of the Church Visible. Industry and war both involve the organization of human life, and sometimes the organization of the Church suggests those rather than a family.

(*i*) A Bishop means an *overseer,* hardly a happy word for seniority, or even responsibility, in a family. The associations do not suggest the spirit of the home so much as that of the workshop or gang.

The Church is an *army* in the field, in an enemy's country if you like, and it has succeeded in expressing some of its military functions rather well. But we do not wish the fact to be forgotten that the Church is a family before it is an army, and that "terrible as an army with banners" is not the final picture of the Church of Jesus Christ. Now the Christian *is* a soldier: the Christian life is a call to live on the conditions of soldiering. "Garments rolled in blood" are to be expected by those who would "follow the Lamb whithersoever He goeth." The Christian Church had to fight for her life in the early days, and her organization and forms naturally took military shape. There was need of an organization which gave the support of comradeship in battle and of certainty of historic truth as a standard round which to rally and if need be to die. The Eucharist as "the medicine of immortality," related rather to death than to life, was a not unnatural way to think of the Lord's Supper if, like the man who said it, Ignatius, you would yourself be made God's wheat to be ground in the teeth of tigers.

The rise of the monarchical episcopate and the graded system of Orders all after the military pattern ensured prompt subordination to the word of command, and the rigidity of military discipline: such things came out of those years. And they have lasted on for most of Christendom. "No less the need of armour tried, of shield and spear and bow" we used to sing, until our last Hymnbook decided that the warning was no longer necessary. It is though: for it is still true; the Church *is* an army.

But here lies a danger: for the militaristic idea has largely (I am thinking still of the front which the larger Churches of Christendom present to the world) overshadowed the family. Home life needs emphasis. The Eucharist is not merely an "iron ration" for soldiers *in extremis*. There is another emphasis: it is not only grace for

individual need, but also is a token of family life into which the communicant enters as he participates.

(*ii*) Nothing that I know indicates this danger of the military view of the Church overshadowing the family more than the position of women in the Church (again I am thinking of those larger Churches). In warfare women do not count except as people to be defended, and as people who may nurse the wounded. Other uses were found for them in the Great War, but the Church, or most of it, is still determined to keep them out of the firing line. They may not preach as men do, and "Orders" in the technical sense are denied them: just as a commission in the army is denied them. Their exclusion from military life is all to the good. But when the Church is thought of in the terms of family life instead of army life these subordinations of women do not answer to the position of women in a Christian home and Christian family life. Women and men have differing capacities, but the entire domination of the Church by men can hardly be less impoverishing to the Church than it would be in the home.

Take this from the slum girl Millie in John Galsworthy's *Maid in Waiting*:

> "And then if there's a God why is he called 'He'? It puts me against Him I know." Dinny stared: "You should have said that to my uncle"; (Dinny's uncle was an Anglican clergyman). "They say women are the equal of men now," the girl went on, "but they aren't you know: all the magistrates and judges and clergy are 'he's' and all the generals. They've got the whip, you see, and yet they can't do nothin' without us, and if I was woman as a whole, I'd show 'em."

Go to the General Assembly of a great Church when feeling is tense and big issues of the Church's life are under discussion. The Hall is packed, but the major and effective part of the Hall belongs to men only. Women are present but as spectators not speakers, and with no voice in the decisions of the Assembly. Half Christendom excluded, and that the better half! The militaristic view of the Church still prevails. Imagine a family council with the mother not allowed to express her opinion! The life of the Church is crippled, her understanding of God undeveloped, and her service enfeebled, where the fundamental fact that the Church is a family is overshadowed and even blighted by other presentations of her life.

(*iii*) People sometimes think us freaks for being Congregationalists. They point out our weakness in numbers and resources, and notice some sad and ominous failures of our Church life. They wonder why we do not allow ourselves to be merged in wealthier or more influential Churches. Sometimes events happen which show us why our forefathers acted, which make us glad that we *are* Congregationalists. If our well-meaning critics do not understand why we are, they help *us* to see why: "With a great sum gained I this freedom." It may be costly, but sometimes it grows very clear that

this freedom which is ours is worth the price. There is a witness to be borne: the Church may be likened to an army and must act like an army and like other human organizations at times, *but* her final type is the family and nothing lower.

At the heart of our witness is the recognition that in our Church life every member may have a contribution to make, and has freedom to make it; that whether learned or simple, chapel-keeper or minister, man or woman, each is not only equal in the sight of God but also priceless to his fellow-member, because God may reveal Himself and give blessing through each. There are no grades of rank or honour in family life, and no militaristic suggestions about our Church polity. The Church Visible is the expression on earth of the family life of God. At least our form of Church life has freedom to express this, unfettered by any tradition that rank enters into the essentials of the Christian Church, or that the mediation of any grace is the privilege of a few.

IV. (1) But we must never be self-satisfied or intolerant. We must and do recognize that other forms of Church life may be, and are, expressions of the life of the Church Invisible. Military organization may be necessary in its time for the Church of God, and the spirit of the soldier ready to obey, and ready to sacrifice when called; we need more of that ourselves. It is the finality of it which we cannot allow, and we feel the need to witness to an ultimate reality which lies beyond that.

In our loyalty to the truth as we see it we must never mar the unity of the Church by excluding from our sympathy any who call Christ Lord: not even if they have difficulty in recognizing us as part of the flock of Christ. Where does that unity of the Church lie? It is in the unity of the Church Invisible. We are one with all who are members of that, whatever their forms here, and whatever their attitude to us and to our forms: and we must not allow ourselves to be shut out from fellowship with any part of the Church Invisible.

(2) That relation between the Church Visible and the Church Invisible is told by Jesus in *John* 10. It is the story of the Good Shepherd, the sheep-folds, and the flock. Unfortunately there is a careless translation in the *A.V.*—perhaps the most unfortunate carelessness in the whole English Bible. It is a confusion between the words "fold" and "flock," which blurs the meaning of the important verse *John* 10^{16} . . . "they shall become one *flock,* one shepherd," as the *R.V.* correctly translates, the *A.V.* incorrectly rendering it, "they shall be one *fold,* one shepherd," "One *flock,* one shepherd," is correct. The contrast is between the fold and the flock. The fold is the structure where the sheep are penned: the flock is the sheep. The fold is an outward form which holds sheep together by outside pressure: the flock is the sheep held together by an interior

unity. What is the interior unity that makes a flock? Jesus tells us, using these shepherd terms of Bible lands. What makes a flock? The answer is clear, the voice of the shepherd. In a land where the country is all bush, with no roads and no fences, the sheep cannot be driven, they learn to follow the shepherd. They know his voice and they follow him. Those who do not, get lost. Out in the open with nothing to keep them together they learn to group themselves where the shepherd is. When he moves they follow: when he stands still they do. And so it is the inevitable fact that the shepherd makes the flock. Where he is present, there is the flock. The difference between a crowd and a flock is that the flock is a crowd in which all recognize the same shepherd.

Nightfall comes. This is Palestine, out in the bush. There are shelters to which the sheep can be brought for safety through the night—folds, at which many flocks may gather for mutual safety. There they are penned, some perhaps in one fold, some in another. Is it not a danger that the sheep will get separated from each other and their shepherd? Morning comes: the folds are opened, the sheep are out. How shall the shepherd discover and recover his own sheep? He calls. His sheep know his voice, they know not the voice of a stranger, they follow their own shepherd. They separate themselves. The sheep follow him, for they know his voice.

They are a flock because they have one shepherd. They may have spent the night in different folds, but the fold did not give them the unity of a flock. It is not the fold, the being penned in the same pen, that makes them a flock, it is the voice of the shepherd. "I know mine own and mine own know me," "My sheep hear my voice and I know them and they follow me . . . They shall hear my voice, and they shall become one flock, one shepherd."

One flock, one shepherd—yes! The authentic voice of God, where is it? It is Jesus. His voice, nothing else, makes the Church: from many folds His sheep will gather: strange and wonderful perhaps the structures in which some of them have been penned; but when the day breaks and the shadows flee away and He calls, they are *His*. They know Him, and He knows them, and they are one flock; one because He is their shepherd, and they *are* one: they cannot help it, because they are His.

J. S. Griffith.

AD CLERUM.

I. THE MINISTER'S TASK AS A LAYMAN SEES IT.

I HAVE been asked to speak as a layman to ministers about their work, and to suggest what they can do to restore in their people a definite church consciousness and to revive that redemptive passion which first created the Church. With considerable diffidence I attempt the task, and propose to deal with:

1. The nature of your calling.
2. The various avenues of approach to it.
3. The bearing of your calling on your own lives.

1. As a layman, I look up to you as men "called of God," "set apart," "chosen," to teach the people the boundless love of God the Father as revealed to the world in the life of Jesus Christ, His Son; and, by the example of your own lives, lived according to Christ's life and teaching, to lead the people to the acceptance of Christ as their Lord and Master.

Preaching is necessarily an essential and a very important part of your work, and one to which you should bring the highest powers of mind, heart, and soul; and, in order that the value and usefulness of your message may be heightened and not weakened in the delivery of it, you should give no less care to the purely physical faculty of effective speaking. Good preaching is indispensable to the success of your work. But your success will depend largely on what standard you aim at in your preaching. If your aim is cultured and literary excellence, beauty of language, perfection of form, completeness of treatment, or dramatic delivery, if these are the motive and goal of your preaching, it will, in the end, be only words, idle words, falling on idle ears, pleasing for the moment, but leaving no lasting impression of any value. In my humble judgment good preaching depends less on a well-equipped study, much as it needs that, than on an intimate knowledge of the hearts and lives of your people. In other words, important as preaching is, I believe the pastoral side of your work is more important.

You are called to the "Cure of Souls"—cure of souls from the many ailments which inevitably come from constant close and grinding contact with worldly things, ailments which are sometimes epidemic in character. A doctor who merely called his patients together and lectured to them on health is an unthinkable futility. In no less degree should you seek to know the individual needs of the souls of your people. You know how Christ went after the one sheep that was lost. By your calling you are under-shepherds whose task it is to bring all the sheep into the fold.

You are not to be only well-trained and accomplished students and ministers of the Word, but you are to be "ambassadors," "witnesses," for Christ, like Him going about doing good, spending and being spent in the Master's service. All the time yours is a a spiritual calling. It is not the successful running of a church. Rightly speaking, a church is only a means to an end, and that end the establishment on earth of the Kingdom of God and His righteousness. In all your teaching, and in all the activities of the church, that is the one object which should be kept in the forefront. And it follows that the church, through you as its minister and leader, must not only hold aloft the lamp of truth and uprightness, but must denounce, with no uncertain voice, every private, social, and national unrighteousness; and, not content with denunciation, the church must, by collective wisdom and counsel and prayer, find some constructive remedy for the crying ills of our time. Your calling is a moral and spiritual and redemptive calling in all its aspects. Having followed the call, you have entered upon a warfare from which there is no discharge.

2. As to some of the various avenues of approach to your work, and first in its wider aspect of public worship. For ill or for good, our places of worship are, for the most part, not temples which by their very form and beauty impel a sense of reverence and worship. Nevertheless it is no doubt true that where in them a spirit of reverence and worship does exist, it may be a more real thing than if it depended more on outward form and symbol.

Unfortunately, that spirit of reverence is too often absent from our worship. Our services are sometimes slipshod, sometimes perfunctory, and, speaking generally, they follow too unchangingly one monotonous form of bald ritual. The result is that the yearning for worship which I believe is innate in human nature often goes away unsatisfied. We not only fail to draw in the non-churchgoer, but we lose many of our young people. If that reverent atmosphere of worship is wanting the change can only be looked for at your end of the church, and mainly from yourselves. You know how an actor can hold an audience spell-bound and play on their feelings at his will. How is it done? Only by every movement, every gesture, every facial expression, every inflection of voice, being under control, and suited to the needs of the moment. I don't mean that you are to act, in the sense of playing a part, or that you are to adopt in place of the stage voice that awful atrocity known as the pulpit voice. Any studied and artificial manner is at once seen for the empty thing that it is. But I do mean that you are yourselves to be so filled with the true spirit of reverence and worship that your very mode of entering the pulpit, and every word and look whilst there, will have one object and one result only, that of leading your congregation into the very

presence of God Himself. And if your life is "hid with Christ in God" that should be the natural and inevitable result of your pulpit ministrations.

I know the behaviour of the choir is sometimes a great hindrance. But with tactful management that difficulty can be overcome. If your choirmaster is of the right stuff he will readily second your efforts to win the choir to your own view of what is seemly and right. Might I suggest that occasionally, once a month or otherwise, by arrangement with the choirmaster, you should drop in at the choir practice, and at a fit opportunity speak a word or two on their co-operation with you in the conduct of the services, and offer prayer? I think some such action would soon lead to the improvement you desire. I take it for granted you always meet the choir before morning service for a short prayer by yourself or one of the deacons. Music can be a most helpful handmaiden. The important thing is to put the direction of it into the hands of a man who understands that its sole purpose in our services is the worship and praise of God, and that any display of self, or even the use of music for mere art's sake, is altogether out of place. Music can induce reverence or dispel it, and I believe that quality in it is the most important test in the choice of your organist.

Then as to the service. The introductory prayer must at once strike the keynote of reverence and worship, and if it does that it does not matter how few its words or how short its phrases. Its one object should always be to draw the veil, and lead the people away from the busy world and their own distracting cares into the Holy of Holies. And would it be irreverent to ask that the second prayer should cease to be "long" in the old sense? Why not sometimes break it up into three or four definite sections, with "Amen" or other response at the end of each? And why not occasionally use suggested prayer, indicating in one way or other the line of thought or intercession? . . .

As to the sermon, I am afraid the pew would, as a general rule, again ask that this also should cease to be long. Just now the people need something other than long theological discourses, or literary essays, or the discussion of social problems, and least of all veiled political propaganda of any kind. As far as possible, your sermons should be closely related to the needs of your people in the pressing problems of their daily life. No one should come to a service and go empty away, not even the stranger within the gate. One uplifting thought, driven home by suitable illustration, is far more helpful than any closely reasoned argument. There is great need, too, for fuller and more thorough teaching of the Bible. It is your business to learn all that it is possible for you to know of modern scholarship in regard to the origin, construction, and meaning of the Bible. It is your business to be constantly digging and sifting until you get

right down to the bed-rock foundations of truth. And whatever you find of pure truth, don't withhold it from your people from any false fear. Providing you speak in sincerity and love, you can't be too downright in teaching the meaning of the Bible story in all its parts, and in particular the full implications of the gospel in regard to the conditions and problems of life to-day, both private and public and national. The only thing you need fear is any tactless or provocative method of presenting truths that may be new or unwelcome to some of your hearers. Begin suggestively if you think it wise, but, having inserted the point, don't fail, sooner or later, to drive it right home. The pew is quick to detect evasions and reservations, and both pulpit and pew suffer by them. I believe many people are outside the churches because the pure milk of the Word has been so watered down in many cases. The world to-day needs strong meat, not milk and water, much less soothing syrup.

May I give you two cases from my own knowledge? There are many young people inside our local Congregational churches and schools who say: "The Bible is an old book, and gives no help about present day problems; we have no proof about God, or Jesus, or the future life." This is not mere indifference or cynicism. They are serious-minded young people, who want to know the truth and do the right, but have not found the teaching or the leadership they need, and so drift away from school and also from church membership.

Another case. I was coming away from a morning service at which the preacher had been refreshingly candid and outspoken in dealing with his subject, and I said to a friend I thought we had been getting near the root of the matter this morning. My friend looked at me, shook his head, and replied that the sermon had certainly gone deeper than most, but not deep enough. And he was quite right—the note of reality and conviction is too often lacking. Your sermons should show convincing evidence of your own earnest search for the truth. If a farmer wants to get good crops from new ground it is not enough to scratch the surface or just turn over the soil. He must dig, and dig, and dig again, ever deeper, and keep a constant watch on weeds and pests, and the harvest will be only in proportion to his labour and care. And surely it is not less so with things of the spirit. Quick results are not likely, nor are they to be desired. You may not even see the results, but they will come sooner or later to all earnest, faithful, and steadfast service.

There is one other aspect of public worship I must deal with before passing on. I refer to the almost entire absence from our services of any—"expression work," shall I call it?—on the part of the individual worshipper. Is it not a fact that as at present conducted our services are in effect somewhat of the nature of religious entertainments, if you will forgive the phrase? Your congregations are

allowed to stand up four or five times to sing hymns; but, apart from this, they have just got to sit still, and listen in an attitude and manner becoming the place and the occasion to whatever may be said from the pulpit. Of course, when you are at your best, you will take them with you into the presence of God, and they will feel and say, "It has been good to be here." But it is not always so, and then it may happen that the more intelligent and alert-minded and sensitive souls amongst your hearers will suffer a state of self-repression which is the antithesis of worship. The form of service in our churches needs very serious consideration. However, the subject is much too wide to deal with here, and I must content myself with drawing attention to the importance of it. Meanwhile, as we are only allowed to sing hymns, may I earnestly beg of you to exercise very thoughtful care in the selection of them, particularly the last one, which may carry your message home, or may help to dissipate it, according as it fits the occasion or not? For the rest, do please cut out all sentimental hymns from public worship. Explore the book, and give us the best of it, and all the best of it, not frequent repetitions of a few hymns only.

Then may I urge the extreme importance of the minister keeping in close and intimate relationship with the work of the Sunday School? I need not say one word to you about the value or importance of efficient Sunday School work. All I will do is to declare my conviction that it is the paramount duty of the church and its minister to maintain a constant sympathetic interest in the Sunday School. Don't be satisfied to give it lip service only, or mere casual patronage. Be to both teacher and scholar a friend on whom they can rely. What would be the attitude of your Master to the Sunday School if He were on earth to-day? The mere thought of it makes one blush for the neglect or lukewarmness of many of our churches to that all-important branch of Christian service.

I pass from this to the more intimate form of approach to your work, that of visitation. Every church should appoint an adequate number of suitable men and women to ensure the regular visitation of all the members of both church and congregation, and it is a good thing for the minister to meet the visitors, say quarterly, to confer on the work. They should do the general visitation which helps so much to a sense of fellowship and unity in church life. But the real pastoral visitation is the work of the minister only. He alone can do that. However he plans to achieve it, he must know, with an understanding and sympathetic knowledge, every member of his flock. In all times of difficulty, anxiety, trouble or sorrow, he must be the first to stand by. The people must even be taught to expect it of him, to look to him at once for the help they need. How else can you fulfil the service of your Lord and Master? I know very well indeed what an

obstacle natural shyness and innate reserve can be in this work, and how hard it is to overcome. But it can be overcome. Is it not in the last analysis only part of that conquest of self without which you cannot fully serve Christ? The one thing necessary is to shut self out, to forget self entirely, and to think only of the afflicted soul to which at the moment you are in Christ's name ministering. And this helpful visitation means that you must have all the knowledge and understanding you can have of the causes of the mental, moral, or spiritual sickness with which you have to deal, and that you must be ready to use some, at least, of Christ's healing and soothing power. It will not be easy, it may be very difficult, but it must be done, and if done in the Master's spirit it is more than probable your best sermons and your most fruitful service will have their rise just there.

One word in regard to church work generally. I am convinced that as a general policy the minister should not himself do what is commonly called church work. The wise thing is to have as many people as possible doing something; the unwise thing is to put all the work on one person, or one family, or one small group of people. Divide the honour and the responsibility of office as widely as possible. The church will be the stronger in proportion as this is done. Many an eager and willing worker has been lost because no suitable job was found. Call all your workers together occasionally for mutual conference and fellowship in service. Teach them to magnify their office, not as service of the church only, but in the larger sense as co-workers with God in the establishment of His Kingdom on the earth. All ordinary matters of business, spiritual or financial, should be dealt with by the deacons or the Church Council, according to their nature. The church meeting should exist not so much for business purposes as for devotion, fellowship, and mutual helpfulness in service. It should be a sort of clearing-house of all the activities of the church. Whatever form the Sunday services take, this service should be essentially for the people, where young and old may have some part in praise, or prayer, or reading, or the introduction or discussion of some subject concerning the work of the Church and its mission in the world. If the church meeting has fallen into disuse, revive it without delay. Stress its importance continually until it regains its essential place in your church life. Prepare for all its meetings carefully, so that its interest may never flag. In everything it deals with, let its keynote and touchstone be "the mind of Christ." Don't be satisfied until it becomes the treasured meeting-ground of all your members, and one to which they gladly bring their offerings of devotion and service.

In this brief survey of some of the avenues of approach to your work, there are no startling or heroic suggestions, indeed they seem almost too obvious. Yet I believe it is on such simple and homely

lines that you must seek "to restore in your people a church consciousness and recover some of the redemptive passion which first created the Church."

3. I approach "the bearing of your calling on your own lives" with all humility. I know something of the weakness of my own nature. I know what Paul meant in confessing that when he would do good evil was present with him: and I can infer from this something of the difficulty you have to face in trying to live up to the full measure of your high calling in Christ Jesus. But you have answered the call. You have entered on a glorious mission. For you there is one thing only to live for, the bringing of your fellowmen to the foot of the Cross in penitence, in complete self-surrender, in love and in adoration. You know the standard of your Master far better than I could attempt to set it out. But the pew has a standard by which they simply cannot help measuring you, and it is only high or less high according to their own individual perception of spiritual values. God forbid that I should preach ascetism, but my own idea of loyalty to Christ and my high estimate of the nature of your calling compels me to look for a standard of life in you which I could not expect in the ordinary man. The world outside the Church, too, has its standard for you, and would quickly respond to a life which rose above that standard. Your work is in the world, amongst all sorts and conditions of men. You are to be in the world as a man among men, but be careful of your interpretation of Paul's phrase about being "made all things to all men." In all your daily walk and conversation, your calling requires that you should so walk and speak that men must see and know that you "walk with God." You know very well man cannot live to himself alone. Even his unspoken thoughts will go from him to hurt or to bless. Your life will make or mar your ministry. Far more fruitful than the best sermons you could preach will be a life lived after the pattern of Christ. And it is not in the larger aspects of life only, but in the smaller things almost more that your influence will count—in your home life, in your personal habits, in your pleasures, in the hundred and one details of the daily round and common task. With you, even the smaller conventionalities must be spiritualized. The higher virtues and moralities I will not presume to speak about.

May I venture to add a warning word or two? Don't debase your calling by the slightest taint of professionalism. Such a spirit robs it of all sanctity. Don't arrogate to yourself any attitude of authority, priestly or otherwise, which is alien to Congregationalism. Don't be a "respecter of persons," or, in plain language, don't show, or countenance amongst your people, snobbery in any form. In you, it is fatal to Christlike service. In your people, it is one of the many forms of selfishness against which you should constantly hold up

the example of Christ's selflessness. Don't hesitate to appraise at its full value that "high life which is earnest of a higher" in whatever humble circumstances you find it; and don't hesitate to proclaim the poverty of mere material riches where that higher life and a proper sense of stewardship are lacking.

Need I say more than that, as a layman, I look to you to live so close to God, that not only in church, or school, or other public place, but in every smallest detail of human relationship and social intercourse, your life will lead and guide me with some of the compelling power of Christ?

LAYMAN.

II. THE SERMON IN PUBLIC WORSHIP.

IN a recent issue of the *Congregational Quarterly*[1] which contained several articles on the subject of public worship one writer said, "If the sermon is the apex it should not be the climax [of public worship]"; and another: "The sermon will come as but the climax," Both these statements were written by ministers, and naturally they wrote from a certain point of view. If ministers have such divergent views on the subject, what is the opinion of the layman who is equally interested? It is not the province of the layman to teach the minister his business, but it must be admitted that he is equally interested in all that pertains to the public worship of God.

It would appear to be true, as the writers of several of these articles assert, that there is a movement to-day directed towards the more orderly ordering—if the phrase is permissible—of the worship of the sanctuary. While we may not cavil at any movement which has for its object the worship of Jehovah in the beauty of holiness, may we not be in danger of forgetting wherein true holiness consists? May we not be placing too much stress on the outward ceremonial to the neglect of the clear statement of our Lord on this very subject? Recall the conversation of our Lord with the woman at the well: "Neither in this mountain nor yet at Jerusalem." How startled the Scribes and Pharisees would have been had they heard this! Not at Jerusalem! The very centre of the Faith! The Temple was built for this express purpose, and, to the devout Jew, was the one spot on earth where he might expect to meet with his God. "Nor in this mountain." Not in the silence of the hills, amidst the beauties of God's own creation, where worship seems easier to many who are repelled by the elaborate ceremonial of the Temple! Generally speaking, the people of Christ's day might be divided into two great classes—those for whom the Temple was the centre of all things spiritual, and those who found it a more intensive worship to meet with God amidst the beauties of His own creation. Did Christ then mean to imply that all such worship was vain? Surely not. He Himself used the Temple and the

[1] XI. 424-439.

Synagogue, as was His wont. His earliest religious experiences, as also His latest, were connected with the Temple. And we know how often the silence of the hill-tops surrounded Him when he retired there for communion with His Father and ours. The Mount of Transfiguration was also a definite religious experience in His life. The Garden of Gethsemene was a never-to-be-forgotten place. Christ and nature were close and intimate companions. We are therefore precluded from saying that Christ made light of the worship of the Temple or of the open altar. What then was in His mind when He said: "Neither in this mountain, nor yet at Jerusalem"? The succeeding words supply the key; "in spirit and in truth": for such the Father seeketh to worship Him. Here Christ laid down the fundamentals, without which all worship, whether in the sanctuary or on the hill-tops, is vain. The beauty of holiness consists not alone in the outward adornment of the sanctuary, but in the inward adornment of the spirit, so that the call to worship is a beautiful and enriching experience no matter where or how it may come. We would never seek to minimize the importance of an orderly and seemly ceremonial within a building which has been made ornate and chaste by loving hands. Indeed, to many these are a distinct help, and we are far removed from those who would imply that the meaner the surroundings, the more beautiful the worship. That was never God's way. The Temple, the most beautiful building in Jerusalem, was fashioned after His own plan. The eternal hills are never mean or insignificant. So that whether we think the mountain top or the Temple the proper place, we are assured that both are beautiful for situation and for contemplation and worship. The root thought in the mind of our Lord was the attitude of the worshipper, whether in the Temple or on the height. Was the heart and spirit in tune with the Infinite? Was the beauty of holiness so sanctifying and purifying to the soul of the worshipper that the inward beauty found more complete expression in circumstance and surroundings which were an aid instead of a hindrance to the complete union of spirit with spirit, which is the sanction and seal of all true worship?

If we approach the worship of the sanctuary in this spirit the sermon will neither be climax nor anti-climax, but will fall naturally into its proper place as only one of the many ways in which the soul may be helped along life's dusty way. Indeed one would almost be tempted to say that the sermon is no part of the worship. The writer of one article seems to agree with this—though not expressly—when he divides the period of worship into two portions, one for contemplation, and the other for what might be termed edification. And the sermon properly belongs to the latter. It is not an unknown experience for a sermon, quite good in itself, to spoil a preceding period of worship, when, in prayer and praise, the people and not the

minister, other than as one of themselves, have been drawn into the inner courts of the sanctuary and have gazed with rapt vision on the beauty of the Shekinah. Some ministers have a definite gift of leading their people into the presence of the Master, and it does seem incongruous that, as at present, such a one has immediately to lead the flock right back in order that they may listen to words of counsel and exhortation from him. Communion, not merely or alone with reference to the Lord's Table, is the great sheet anchor of our faith, and there is not much of the spirit of communion in the sermon. We are not deriding the sermon, but we state definitely that its place in worship is a very minor one, if indeed it has any proper place in worship at all. The early Christian ministry was not so much a one-man business as it has become to-day; there were those set apart for various offices and duties—for preaching, for exhortation, and for other duties in the ministry; indeed in the order given by Paul the teaching or preaching gift is not the first on the list. The present day order requires to be changed. We expect too much, too many diversities of gifts, from the one person. And because he cannot come up to the required standard in respect of all the gifts, we put him down as a failure, whereas he may be a conspicuous success in one special branch of Christian service, if only he were free to develop his gift or talent along that line. The Roman Communion is wiser in this respect than we are. Has a man an exceptional gift for preaching? That gift is conserved and stimulated. Similarly for visitation—the hardest of all the ministerial duties: or for dealing in private with individual souls. We do not seek to emulate the Roman Church in her attitudes to doctrine and conduct, but in her administration of the Christian ministry we might do well to take a leaf out of her book.

We began by talking about the sermon and its place in worship. It would appear as if we had somewhat forgotten about the sermon and had been tempted into other paths. But is this not just a confirmation of what we have hinted at, namely, that the sermon is neither climax nor anti-climax, but only a detail, and not the most important, in the worship of the sanctuary? And, in so saying, we are not belittling the sermon; only saying that its real place is elsewhere than the central point of our worship. It is the act of worship which is of importance, not the sermon. And whenever we realize this, ministers and people alike, we shall go a long way to putting our house in order and recognizing that it is only as Christ's words and commands are obeyed, only when the spirit is in unison with the Father of spirits and when faith is the compelling force, that we shall fully realize all that true worship may mean to us as individuals and that our spiritual experience may be truly enriched thereby. "For the Father seeketh such to worship Him."

As has been stated, the spirit of prayer seems to enter more into true worship than does preaching. In this connexion we would make bold to criticize the attitude of some ministers towards the Lord's Prayer. This prayer ought to be the climax of all preceding prayers in our order of service. It stands alone, unrivalled and unexcelled, as indeed it must, since it was the Master Himself who said: "Thus shall you pray." Too often the prayer is omitted altogether from the service—an unpardonable omission. In many other cases it is glossed over with an irreverence which is truly amazing. The preceding prayers, hortatory or otherwise, have been carefully and clearly enunciated, as if the suppliant were making sure his petition would be heard: then comes the Lord's Prayer, hurried over and rushed through in a most unbecoming manner. Do ministers realize this? Most probably not. However insincere—and we do have such—the preceding prayers may have been, when one comes to take upon the lips the most sublime yet most heart-searching of all prayers, the mind should at once respond and a change of atmosphere be immediately felt. To make light of the Lord's Prayer cannot in any circumstances be other than a heinous offence. The Prayer ought to and does gather us all round the throne of the one Heavenly Father, and if our faltering lips can frame no other petitions we need not mind, as Christ in these words has incorporated all our needs and desires and has given us the prayer which of itself and at all times can link up the golden chain of our sincerest desires with the loving kindness and tender mercies of our Heavenly Father.

Does all this mean that the sermon is not worthy of its place in the sanctuary? Assuredly, no. It has its place and our only grumble is that it has not at present its proper place, but is interposed into a service in such a way as to lessen its own value as a unit in the whole order of service and place a burden on a minister who might very well devote his undoubted gifts to leading his people by the way of prayer into the Holy of Holies. It has become a commonplace to regard a minister as unprepared for worship if his sermon has not had the time and attention which its preparation demands. And we know that in many cases such preparation lays an undue burden on the minister. But do we ever find the minister bold enough to face his congregation on a Sunday and tell them plainly he has had no time to prepare a sermon because he has felt the spiritual needs of his people so laid upon his heart that his time has been spent in prayer for them, instead of in the preparation of a sermon? Such a one need have no fear. His ministry would not suffer, and his preaching, when he did preach, would be with power and backed by the inspiration of the Spirit. The world is turning its thoughts in the direction of spiritual things. The attitude of mere atheism or agnosticism no longer satisfies. The rational spirit which is in man is asserting itself as

against the merely materialistic, which has bound him for so long. The written word is being expounded and criticized, not unfavourably, in a manner which speaks of a quickened interest. The secular press adds its testimony to this new found desire of the present age for enlightenment in matters of the Spirit. All this is an encouragement to the preacher. He no longer need have a fear that he is beating the air, or that his message is falling on stony ground. And this will encourage him to the extent that his word, when preached, will be the outcome not only of his own thought and reasoning, but of the inspiration of the Spirit of God sought in prayer, that he may indeed be a true shepherd of the flock, going before them and leading them by the green pastures and the still waters. When preachers and hearers meet in such an atmosphere, prayer and true exhortation will combine to ensure an order of service which will indeed be in the beauty of holiness and will come near to the standard set up by Jesus Himself as being "in spirit and in truth."

WILLIAM JACK.

Miss Margaret Schlauch's *Romance in Iceland* (Allen & Unwin, 8s. 6d.) is an interesting volume of research, dealing with the Icelandic "romantic" sagas. It traces their origins, and the influence of classical and medieval literatures and of the East upon them. The Iceland folk were great travellers; and these sagas are full of the wonders and stories of lands that became almost fabulous in their accounts of them. Miss Schlauch has something to say of Christian influences from the time of the introduction of Christianity into the island. There are also good chapters on the Icelandic imitations of the French romances, and on magic and the supernatural. Miss Schlauch modestly speaks of her book as paving the way for others; but it is scholarly work, and not likely soon to lose its value.

Mr. Charles King's *Selected Poems* (St. Catherine Press, 4s. 6d.) is a promising venture in line with the sound tradition of English poetry; and to those of us who have suffered many ills from *vers libre,* and from the kind of thing which is more like a stick run along the garden railings than like poetry as we once knew it, Mr. King's poems seem a return to sanity. Recently Mr. King made an onslaught on this modern material in an article in the *Congregational Quarterly;* and now in this volume he gives us examples, and some of them very good examples, of true poetry. We are back in a world of rhythm, and there is music in the air. The subjects are often modern enough—one of these poems is on "Cosmic Rays," and another on "The Lyric Ether"—

> Where galaxies are dumb,
> Life's wizard shuttles range
> Whirring; to helium
> Hydrogen knows sea-change.

—but although this may be true enough about the cosmic rays, one hesitates about its value as poetry.

Mr. King needs, perhaps, a simpler movement, an easier control of his medium, and more naturalness sometimes in phrase, before he reaches the full beauty of the school of English poetry which he emulates. But there is much here to be grateful for; and one is glad that Mr. King did not take that "Farewell to Poetry" which he was tempted to take, when he was selected to oppose Mr. Baldwin in the Bewdley division in 1927.

A. T. S. JAMES.

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THE CHRISTIAN ETHIC AND THE PHILOSOPHY OF SOCIAL CREDIT.

Ernst Troeltsch, in his *Social Teaching of the Christian Churches,* comes to the conclusion that there are two great main types of social philosophy which have attained to wide historical significance and influence: (*a*) that of medieval Catholicism, based on the family, guild, or class; (*b*) that of ascetic Protestantism, with its characteristic emphasis on diligence in one's calling, its glorification of work for its own sake, and its discouragement of luxury. "Both these types", says Troeltsch, "in spite of their great and enduring achievements, have now spent their force". With this conclusion most of us will probably agree. There are elements in both that may yet win a second innings in a new social order; but both are now out of relation to existing conditions.

The second type is the more influential, particularly among the English-speaking peoples. So far as English-speaking Protestants have a social philosophy, it is for the most part of this kind. It is a philosophy that is still immensely influential. How far is it useful in relation to the modern problem? Even a cursory examination of the facts of the case quickly shows that in two important respects the "Puritan" economic ethic is actually obstructive and dangerous:

(1) *Its emphasis on Work.* This, as Troeltsch remarks, derives from the notion that

> labour is the result of the Fall, and is to be regarded as the penalty and the discipline of sin. . . . This ethic regards laziness and idleness as the source of all evil, and the result of a failure to impose discipline.

There was a great deal to be said for such teaching in an age of economic scarcity in which hard work for all was still a necessity. But the whole situation has been changed by the growth of machine-production and the utilization of power derived from water, oil, or electricity. The demand for human labour has rapidly decreased until we have reached a stage where our problem is one, not of encouraging work (in the industrial sense), but of facing frankly the necessity of leisure.

C. H. Douglas regards the Puritan spirit as one of the gravest hindrances to the necessary re-organization of society. There is ingrained in us a sense of the sinfulness of leisure. This is one great factor that prevents us from accepting the leisure given us by the Power-age. We insist (significantly) on calling this leisure "unemployment". At the back of our minds is the Pauline dictum of an age of scarcity, that "If a man will not work, neither shall he eat".

That such an outlook should persist into the second or third decade of the age of plenty is not, however, surprising. The age of scarcity has existed from the time of Pithecanthropus, and the human race cannot easily emerge from the mental habits acquired during aeons of time.

But there is nothing essentially Christian in the gospel of "Work for Work's Sake". Its quality is alien to the spirit of such a saying as, "Behold the lilies of the field. They toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these"; or, "Seek ye first the Kingdom of God, and all these things shall be added unto you". The teaching of Jesus is instinct with the sense of the free gifts of God. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust". There is no suggestion that man should arrogate to himself the penal right to deny to his fellows the gifts of the Father. This is the spirit of the Pharisee, not of Jesus.

Work, then, is not an end in itself for which man exists. Nor must it be used as a means of government. As Douglas puts it:

> Economic activity is simply a functional activity of men and women in the world. The end of man, while unknown, is something towards which most rapid progress is made by the free expansion of individuality; and therefore, economic organization is most efficient when it most easily and rapidly supplies economic wants without encroaching on other functional activities.

(2) *Its emphasis on Asceticism.* Under present conditions this has the effect of discouraging consumption, and plays into the hands of those forces that tend to perpetuate the age of scarcity. This is doubly unfortunate, since the defect of the orthodox economics of the moment lies in the same direction. The money-system on which orthodox economics is based is a bank-loan, profit-making system, which will supply money for production, but not directly for consumption. It will finance the producer, but not the consumer. It works by a code of set rules which are curiously isolated from non-financial facts, and is in consequence unable to adapt itself to a situation in which the output of the machine has far outrun the consumption possible through the money distributed by industry. It is even blind to the obvious fact that a closed financial system which (with negligible exceptions) is the sole source of money cannot possibly work at a financial profit—since it must itself create and lend the money by which its profit shall be paid. The result is the present system of (*a*) unrepayable debt piling up to astronomical figures, and (*b*) sabotaged production, in preference to the distribution of the goods that we are able to produce.

This curious—and tragic—result is due in a measure to our sadistic instinct to mortify the flesh of other people, lest they should be morally ruined by prosperity. Yet the progress of industry has necessitated

(as Douglas insists) a *free* distribution of goods. The Minister of Agriculture has recently complained in the House of Commons that a million men on the land can feed twenty million people. Similarly one factory in Lancashire, employing only a handful of workers, can supply millions of safety-razor blades; the machines do all the work except wrapping up the blades.

The only rational solution is to finance *consumption*. In the way stands our fear of plenty, lest the people (other people?) should be morally injured by "something for nothing", ignoring the fact that the sun and the rain and all the powers of nature are "something for nothing", and that, so far as we are concerned, our cultural inheritance of scientific knowledge is "something for nothing". It is morally indefensible that we should refuse to distribute the vast increment of real wealth that is now available. A false puritanism which fears to abolish poverty and to provide a full life for everyone is the antithesis of Christianity.

Closely allied to this sadistic false morality is the feeling that people are not to be trusted with economic freedom. The view is very commonly and frankly expressed that the rank and file need to be regimented by authority. Since such authority is impossible where there is a surplus of wealth freely available to the people, this outlook necessitates a limitation of wealth. As Rousseau put it in his *Social Contract*:

> The more we reflect, the more we find the difference between free and despotic States to be this: in the former everything is used for the public advantage; in the latter . . . . instead of governing subjects to make them happy, despotism makes them wretched in order to govern them.

That is the issue before us now. Are we prepared to trust the people—ourselves—with economic freedom? Surely faith in human nature, and in its capacity for freedom, is of the essence of our religion? At some point we must be prepared to trust one another with freedom. Has that time arrived? Is progress now possible by any other road? Educationalists are steadily turning towards belief in freer methods in the training of children. If freedom is good for the child, is it bad for the adult? Culture, says Douglas, has reached a stage where, if it is to avoid decline,

> *it must develop a system of Finance, and a use of force, which is sympathetic to the general spirit of the new culture.* You may find an analogy to this state of affairs in the life-history of many insects—the may-fly for instance. They are brought to a certain stage of development in the water, but once that stage is reached they either escape into the air, or they are drowned. It is even probable that all life on this planet is compelled by the nature of things thus to change on to a different plane on pain of extinction. Now the characteristic of orthodox Finance is the centralization or monopoly of Credit. I could,

> without much difficulty, prove to you that such a policy synthesizes every Anti-Christian principle. The distribution of Credit is its antithesis.

The distribution of credit is the condition of economic freedom. The technical aspect of the matter is for us at the moment secondary to the moral and religious aspect. Is such freedom now necessary for the development of a more Christian civilization? The problem of Saul, the Pharisee, was a similar one. He found his soul by emancipation from the bondage of the law:

> The law was our schoolmaster to bring us unto Christ . . . . but after that faith is come, we are no longer under a schoolmaster. For ye are all children of God by faith in Christ Jesus.

Have we reached a stage in our development when we must escape from economic bondage, and find the way forward through faith in the individual? Are we prepared to trust him out of the swaddling clothes of Money-for-labour-only? Are we prepared to endorse the principle of a National Dividend?

Our decision in this matter will also determine our choice of a mode of government. Douglas believes that "groups are always of lower value than individuals". He speaks of "the necessity of exalting the individual over the group". This does not mean anything akin to the doctrine of *laissez-faire* and the old rabid individualism, which was simply competition for domination. What Douglas has in mind is the choice between the "centralized" and the "distributive" forms of government. He regards all forms of bureaucracy and the tendency to dictatorship or centralization as a denial of the rights and the true needs of the individual. Few of us, in all probability, would deliberately, and with a full realization of the consequences, contemplate with equanimity a form of government which would destroy individual initiative, and tend to reduce human beings to robots in a scientifically ordered society. As Father Thornton remarked in a recent wireless talk, Aldous Huxley's *Brave New World,* with its brutally frank account of the way in which such a community might arise by scientific breeding, and of the characteristics that it might exhibit,

> shows convincingly that this particular short-cut would logically involve the sacrifice of all those higher values which make human life worth living. It would, in fact, be a reversion to the methods of the ant-heap.

Such a scientific automatism is merely a logical development of those theories of government, all too popular at present, which would subordinate the individual to the group or to the State. Such theories and policies are the complete negation of Jesus's insistence on the supreme value of the individual. As Christians we would not endorse such policies with deliberate intent; but there is a real danger lest we should acquiesce in them out of sheer spiritual fatigue.

The perennial problem of social reformers has been to evolve a form of government which shall preserve the just balance between individual and community. As Rousseau states it:

> The problem is to find a form of association which will defend and protect with the whole common force the person and goods of each associate, and in which each, while uniting himself with all, may still obey himself alone, and remain as free as before.

This is the ideal which Social Credit sets itself, and which its supporters believe can now be realized, in this age of plenty, by the technique of the Just Price and the National Dividend.

In one other respect Douglas has brought into modern economic thought a new and creative idea. He has no sympathy with the Marxian class-war philosophy, which belongs to the age of scarcity. The Marxian pre-occupation with "profits" as the root cause of our troubles he regards as erroneous under modern conditions of power-production. Profits, he says, are not inherently vicious. The instinct to make a profit is merely one aspect of the natural human urge to create and to succeed.

> The root motive of human nature and the mainspring of human advancement is profit. We never do anything sensible unless it will advantage us in some sense.

Profit is therefore not vicious in itself. It is only harmful when it gives men power over their fellows. Can we make "profit" not merely harmless, but socially beneficial? It is quite practicable, says Douglas, to take the sting out of "profit", to make it possible to "pursue our economic advantage *not* at the expense of our neighbour, but for his benefit also".

The technical aspect of this question, and of the other matters considered above, is outside the scope of this article. One need only remark that the body of economic thinking known as Social Credit has assumed impressive proportions on both its philosophic and economic sides. It now constitutes a serious challenge to orthodox economic thinking, whether of the right or of the left. It has introduced creative ideas into our social and economic thought. The issue between Social Credit and financial orthodoxy is comparable to that between the Ptolemaic and the Copernican systems in astronomy. Its examination in the light of Christian principles is imperative in view of the fact that it is now supported in some measure by hundreds of Christian churches in this country, and as a political issue has reached the flash-point in Australia and New Zealand. The present writer believes that it is capable of providing an instrument for Christian idealism in the task of social re-construction.

In conclusion, it is important to stress the fact that while there are certain Christian principles which are applicable to social conditions, they are not always applicable in the same degree, or in the same way.

For example, the Christian emphasis on the value of the individual might at one time demand an emphasis on the necessity of the corporate State in order to safeguard the individual; at another time it might demand the safeguarding of the individual *against* the domination of the corporate State.

At the present time the need seems to be for an emphasis on the individual as an end in himself, over against all forms of dictatorship or bureaucracy. Social Credit embodies this movement of protest, and provides the technique to effect it. It may fairly be argued that Christian Churches are justified in supporting this movement if they are convinced that it is a means of bringing about needed reform, and of safeguarding the individual in present circumstances. But this is not, of course, to equate the Christian ethic with that of Social Credit, or of any other movement. It is merely to say that at the moment the Christian ideal can express itself through this particular channel. Individualism was the foe yesterday; but one must defend it to-day. Puritanism was our ally yesterday; but we must spurn it now. To-morrow, possibly, we may need to reject individualism and ally ourselves with Puritanism. As Troeltsch puts it in memorable words:

> Nowhere does there exist an absolute Christian ethic which only awaits discovery; all we can do is to learn to control the world-situation in its successive phases, just as the earlier Christian ethic did in its way. . . . Thus the Christian ethic of the present day and of the future will also be only an adjustment to the world-situation, and it will only desire to achieve that which is practically possible. This is the cause of that ceaseless tension which drives man onward, yet gives him the sense that he can never realize his ethical ideal.

K. A. Saunders.

Mr. Wray Hunt, who with disarming modesty describes himself on the title-page of his *Mediaeval Studies* (Fenland Press, 6s.) as "II Class Hons. School of Modern History," has written an attractive and useful companion to medieval history textbooks. Schoolboys and the general reader will find that Mr. Hunt has much to tell them, that he tells it pleasantly, and that they will understand not only the story of the Middle Ages but many English buildings the better for what he says. Mr. Hunt holds the balance very fairly in the many controversial matters that he treats. His view, especially perhaps of the Church, is slightly rose-coloured; but it is the weakness of the enthusiast rather than the tendenciousness of the partisan that we detect. The excellent illustrations deserve a very special word of praise; indeed the whole form of the book makes us want to see more of the Fenland Press. The bibliography is carelessly done.

B. L. Manning.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

EUROPEAN DEFENDERS OF THE FAITH.

THE Christian Churches of Europe, in the terms of Field-Marshal Haig's call to his troops at the most perilous crisis of the War, are summoned to "stand with their backs to the wall." In many countries the War left them with their backs broken, so to speak, but faith can effect the miracle of restoring even broken backs to working order.

In Germany the Lutheran Churches, in the various States of the Reich, found themselves reduced to the lowest stage of poverty: all their capital funds were swallowed up in voluntary or enforced War Loans, and their members ruined by the collapse of the currency and the loss of trade, with the consequent unemployment of their working-class members. The Churches ceased to be the Established Churches of once flourishing States, and lost alike the prestige and emoluments of State patronage. But, thrown on voluntary resources, they drew together as collective members of the common Lutheran family, they overcame inter-State jealousies, their faith was deepened by adversity, they learned to stand on their own feet, they created an Evangelical Union, and with German patience and genius for organization they gradually built up a Church that went back in spirit to the beginnings. The 400th Celebration of the signature by the Emperor Charles V of the Confession of Augsburg in 1529, held in the Barefoot Church at Augsburg, crowded that building with the outstanding leaders of the whole Lutheran world; some who were present inform me that it seemed as if the congregation were back in the first ten years of the Reformation, so thrilling was the service.

And now, under the Nazi attempt to destroy the Evangelicalism and the spirituality of the Church, to substitute for the faith that makes and maintains a Christian Church a purely nationalist conception of a racial Church that is to be the servile instrument of the State, the devoted members of the Lutheran Church stand with their

backs to the wall, prepared if need be to face the bitterest persecution, to be deprived of their pastorates and professorships, to be driven into exile and with wives and children to be dependent for bare existence on the benevolence of warm-hearted Christian brethren in other countries. Their "backs-to-the-wall" stand may, and possibly will, convince the Nazi *régime* of the political danger of provoking a new Reformation movement that most certainly would shake and shatter the whole Nazi structure. Though dead, Luther, Melanchthon, and the other founders of the German Churches yet live, and "their souls are marching on." There are hundreds of thousands of stalwart Lutherans in the United States, and 98 per cent of the populations of Denmark, Sweden, Norway, and Finland, so my friend Dr. Alfred Jörgensen, Dean of the Faculty of Theology of the University of Copenhagen, informs me, are Lutherans.

The poverty of the Evangelical Churches of Europe is inconceivable to ourselves—especially in the Eastern States, where Evangelicalism originated in Missions—Lutheran from Germany and the Scandinavian countries, "Reformed" (that is, Calvinist) from Holland and France. In those countries, the Churches resulting from such Missions' evangelization, some dating back two centuries or more, have suffered heavily since the War by the intensified "Nationalization" policy of the Governments in the interest of their own strictly controlled Roman Catholic or Orthodox State Churches. As a member of the Central European Bureau of Inter-Church Aid, directed by Dr. Adolf Keller—the Good Samaritan for ten years of the struggling Evangelical Churches—I hear much of this Nationalist persecution, often of the meanest and most irritating kind, designed to restrict the freedom of action of minority Free Churches. The tearing from the broken Empires of territories included in the new Republics forced millions of Christians of other Communions into citizenship of States with which they had no racial or spiritual affinity. Instead of being received in a friendly way, they have been treated as more or less "undesirables," and every effort has been made to weaken their Churches, and to force them into the dominating State Churches. Quite naturally, their severance from their own racial surroundings enhances their clinging to their old Church associations, and they love to hear the Gospel messages delivered by pastors of their own faith, and to "sing the songs" of their own Zion "in strange lands." A great number of these Evangelical communities are widely separated in scattered areas. Their peoples are poorest of the poor, and their pastors share the general poverty. Dr. Keller, in his address to the National Free Church Council Conference in the Spring, told how pastors with large families have to contrive to live somehow on stipends of not more than £2 a month. Not long since he found in one of these Eastern States a pastor still wearing, in patches, a suit of clothes he gave him ten years ago. Another such

suit, ten years old, was exchanged between two pastors, to be worn on special occasions. As to the children, "boots are a tragedy." Many pastors eke out their stipends by cultivating bits of land, but where nobody has money to buy goods, it is impossible to sell any produce. Yet these men are strong in faith. They pray with swelling hearts, "Give us this day our daily bread," and they never forget the Master Who gave food to the hungry, in whose service they are never weary; they keep their hearts cheerful because they are assured that He knows what they are doing for His sake and His kingdom and will not forsake them.

Most people find it difficult to think of people of other races and languages, a long way off from their own country, as neighbours. They are just "foreigners." But if these people are fellow-Christians, they are as much neighbours and brethren as people living in our own town. In Poland, after the War, a spiritual revival was started by returning soldiers who had been deeply influenced by chaplains in German detention camps. Bible-readings and preachings took place in cottages and farm-buildings, and thousands were "soundly converted," mainly among the seven millions of Ukrainians in the ex-Austrian Province of Galicia. There is very great need of capable preachers, evangelists, and deaconesses. The State Church of Poland is a Roman Catholic "Uniate" Church, which is practically independent of Rome. It is not friendly to the long-existing Lutheran and "Reformed" Churches, and looks askance at the revivalist communities. The Evangelical Churches have had theological and political differences, but they have recently agreed to work together. All stand in urgent need of the sympathy and substantial support of their spiritual kinsmen in more fortunate conditions, and such support is being given through the Central European Bureau, whose Secretary, Dr. Keller, has paid several visits to this country. Dr. Zoeckler, of Stanislaw, in Galicia, bought a tumble-down block of buildings, in which for some years he has carried on a great "work of faith" after the fashion of George Müller, "fathering" a large family of orphans and cripples. Bishop Bursche, of Warsaw, has started a Deaconess House to supply the need for trained Christian women workers—the first institution of the kind in Poland, and one coveted by the State Church.

In Russia famine has been added to the bitter persecution, in which hundreds of pastors have been shot or exiled to starvation and crushing forced labour in frozen-up penal settlements. Church buildings have been seized and religious teaching of young people made a crime. Heart-piercing appeals to Dr. Keller from a hundred thousand Christian families perishing of famine led to an ecumenical appeal. I am happy to say that the Evangelical Continental Society has so far raised more than £600 for the famine fund.

Hungary had three thousand Lutheran and "Reformed" parishes wrenched from it in the transferred territories. It lost most of its theological Seminaries and other institutions. Bishop Antal, of Papa, is a courageous leader and a true "Father in God."

A brighter spot is Czecho-Slovakia, with its dominant partner, Bohemia. Since the Armistice 300,000 have joined the Hussite Church of the Czech Brethren, and 900,000 have formed a Czecho-Slovak Church of members who have left the Roman Catholic Church, and are half-way to Protestantism. The country shares in the general economic "slump." The lack of means prevents the building of churches and schools for the new congregations, and the Theological College at Prague is hopelessly inadequate to train a sufficiency of educated leaders. The spirit of Huss—the national hero of the new State, the date of whose martyrdom at Constance is the National Fête Day—animates the Church. Lay preachers are multiplying to meet the deficiency of preachers. Services are held in farm buildings and municipal halls. Open-air Communion Services, often on the scenes of old Hussite battlefields, are conducted by ministers or laymen, and draw thousands from large districts, who sing the ancient Hussite hymns with Reformation fervour.

These Continental brethren in the faith are Europe's surest bulwark against the flooding of Europe with fanatical Communist "Godless" propagandists whose aim is to destroy the Gospel of "peace and goodwill among men" in the interest of their gospel of hate, to promote revolutions which would destroy personal liberty and all individual thought and endeavour, and submerge all national traditions and aspirations in a soulless and Dictatorship-oppressed "Internationalism" of the "Proletariat," in which the so-called "Proletariat" would be the most oppressed victim.

R. Murray Hyslop.

"EPEOLATRY"

It was a chance encounter in a busy street that set it all going. I met an acquaintance who was evidently charged with some serious information which he was determined to share with me. He was one of those worthy but wistful individuals who take upon themselves more than their share of "the weary weight of all this unintelligible world." He was concerned, he said, about X—mentioning the name of a man for whom I had and have the profoundest respect, as will appear later. The trouble was that he feared that X did not believe in the Deity of Christ. In fact, he had heard him declare as much. What did I think about it? Was it not a terrible affair? And, seeing that X was a member of the church with which we were both associated, ought not something to be done? And so on, and so on . .

Quite evidently my informant was sincerely grieved about it. Not angry or annoyed, for he was by no means the sort of man who would have made a good inquisitor in the bad old days, or who would have rejoiced in a first-class heresy hunt in more recent times. Not angry or annoyed, but hurt and saddened. It was as if X had confessed to some serious moral delinquency. As if, let us say, it had suddenly come out that he had been guilty of embezzlement, or had been living in bigamy. Just that sort of pained bewilderment, the pain preponderating over the bewilderment.

Now X is a medical man with a considerable practice in a poor district of one of our large provincial towns, one of the best specimens of the *genus* general practitioner, a man I am proud to call friend —would that I were worthy of his friendship! What his practice may be worth financially I have not the least idea, but I know it would be worth a great deal more if he cared to make it so. His kindness to the poor is beyond belief. I get amongst them myself, and I *know*. And well I know that I do not know all: accounts not sent in, accounts sent in receipted, gifts of money and goods and appliances—there is no end to the tale. And as for his religion—well, if what I have already said is not enough, take this. Once when I had climbed a long flight of steps to visit an old fellow who lived alone in a single room, I heard a voice within. It was X, on his knees beside the poor bed, speaking to God for his suffering brother, so soon to pass into His nearer presence.

But—he doesn't believe in the Deity of Christ! My informant heard him say so, and I can readily credit it. I too have heard him say things! Quite likely I have heard him say *that*! What are we to make of it?

In the Middle Ages one who had got off the beaten track in matters theological, the orthodox road, was dubbed a miscreant. Literally, a misbeliever: *mis-cre-ant*. But nowadays a miscreant is—we all know what! It is an interesting example of how a word changes its meaning in the course of the centuries. What shall we say of X—that he is a miscreant, or just a misbeliever, or, perhaps, not necessarily even that?

On the evening of the day of my street encounter I came across a new word in my reading. The book was *The Professor at the Breakfast Table,* which, to my shame be it confessed, I had not read before. Twenty years ago *The Autocrat* charmed me, but only now—*mea culpa*— had I given *The Professor* a chance to distil upon my soul its equal fragrance. And as I read I came across this:

> Time, time only, can gradually wean us from our *Epeolatry,* or word-worship, by spiritualizing our ideas of the thing signified. Man is an idolater or symbol-worshipper by nature. . . . Sooner or later all his local and temporary symbols must be ground to powder, like the golden calf—word images as well as metal and wooden ones.

"Epeolatry," I murmured. That is what my worthy and wistful friend is suffering from. Word worship. He has set up a verbal image, and fallen down before it. The word "deity" is to him an obsession. A mere symbol, it is to him an idol, and he worships it. He thinks more of the word than of what the word is meant to convey and express—the reality behind it. What he needs to do is to drop the word altogether, and to spiritualize his idea of the thing signified by it.

And what is the thing signified? What do we mean when we speak of the Deity, or the Divinity, or the Godhead, of Jesus of Nazareth? Something which cannot be expressed in any word, or in any number of words. Something which, when a man is really convinced of it, when it grips his heart and brain, shows itself in an attitude, an outlook, a relationship, a loyalty, a devotion. And it is that attitude, that devotion, and not any terminology, that is the test. And that is where X comes in, and wins the prize too, to my way of thinking.

"But you must have words." Of course we must, and it may be that, in this connexion, "deity" is the best available. But even so, it is well to abandon it now and then, lest it be regarded as essential or sacrosanct, and we drop into epeolatry.

> For words, like Nature, half reveal
> And half conceal the soul within.

Sometimes another and perhaps poorer word will give us a momentarily clearer glimpse of "the thing signified," and help to a fuller understanding of it; just as a new view-point may add to our appreciation of a familiar and well-loved landscape.

Once, when X and I were talking on this theme, he made the identical asservation which so shocked my worthy friend of the street. He "jibbed," so he said, at the word "deity" being applied to the Man of Nazareth, and went on to give his reasons. In the course of our talk I asked him if he would agree to the *uniqueness* of Jesus. "Yes," he replied, "most certainly." "You believe that He was absolutely unique," I persisted. "There is no need for the adverb," he returned.

> You cannot strengthen *unique*. A thing is either unique—*sui generis*—or it isn't. I believe that Jesus was. He was plainly man, and yet we cannot reduce Him to the level of ordinary humanity. He did not claim to be God, but to be just the son of God like other men, and yet plainly He was not like other men. *Unique*—yes, most certainly.

And wherein, I thought then, and think now, does that, as a *confessio fidei*, come short? How does "I believe in the uniqueness of Christ" differ from "I believe in the deity of Christ"? Why not, now and then, substitute the one word for the other, and so lessen the risk of epeolatry?

A. Garfield Curnow.

CHURCH EXTENSION IN THE TOWNS.

HERE and there are springing up small church buildings to meet the needs of the ever growing suburban areas. Some of these are in the nature of Church Halls, temporary structures until the need becomes imperative for the church proper to be built.

But will any overflow congregation be of that abiding quality sufficiently to justify the large expenditure and subsequent debt which ordinarily follows? The most pressing problem confronting many of our churches is that of the moving outward of its people, particularly among worshippers. While the down-town churches are emptying and finding it difficult to carry on, out in the new districts or extended suburbs there are few opportunities for worship. Hence church extension is a vital necessity, and although the economic difficulty presents a serious problem, there is a practical solution along new lines.

A moderate-sized church to accommodate four to six hundred people would cost anything up to £10,000. A really beautiful Church Hall, with the necessary adjuncts, and chair accommodation for two to three hundred, can be built for two to three thousand pounds.

Visit any of these anywhere in suburbia of recent growth. It straight away begins to flourish. Church-going people who have moved out and lost touch find themselves with a fresh opportunity, and an active little community begins to make its presence felt. In a few years its needs multiply, the work grows, and the question of a larger building arises. Therein lies the crux of the matter for those who can see beyond the present decade.

Ought these larger churches to be built at all considering the burden of debt they will probably hand on to the next generation? Debt reduction becomes the one vital factor, which swallows up all the energy and vitality of its members. Are we justified in doing anything which tends to decrease the spiritual work? For meanwhile the really important question, that of the outsider, recedes further and further into the background. For the cost of one new church of the old type two or three Church Halls, built over an area at convenient distances apart, would meet the needs of a far greater number. Grouping in this way, smaller and more compact communities would be catered for, each with its own burden of responsibility, and yet a not impossible one. There is something very friendly and homelike about these little churches. Small bands of earnest Christians, getting to know each other and their district really well, are bound to have an ever-increasing influence for good.

Maybe, more ministers, with simpler ideas of their job, men content to fill a little space, will have to materialize. Possibly it would involve the sharing of the ministry, particularly where churches are only able to be open twice a week. The question of the heating alone opens up an avenue of exploration about which much could be said.

Many a minister despairs of ever being able to tackle the problem nearest his heart: to keep things going, to reduce the debt, takes all his time. Often he asks himself: "Has my church anything to offer the man in the street? Does he feel he is wanted, or is it only his money?" Is our religion personal enough for us to be sincerely able to say we do want him, particularly if he belongs a little lower down the scale, according to our own chart of human values?

Can we see in a movement towards smaller churches, a friendlier idea of religious life and a more equal distribution of spiritual activity? It might be something new in Congregationalism, but we need something new to wake us out of our apathy and help us to fight this growing menace of indifference to the changing and more inquiring attitude of the outsider. His questionings are far deeper than they used to be, his knowledge is greater, and he requires a presentation of the Gospel truths that he can accept and apply in his own life under the conditions of the age in which he lives.

An interesting example of how Church Extension can be carried out without a burdensome debt can be seen at Wormley, in Hertfordshire. An old church has been re-modelled, the accommodation doubled, and a new Sunday School added, at very small cost. The architect happens to be a Congregationalist, interested in Church Extension, with definite ideas concerning the future of the Church, ideas embodying simple attractive buildings, unhampered by debts. The old Sunday School has been thrown into the re-constructed building, and a light artistic Church Hall, electrically fitted, has taken the place of the former gloomy church. It has a white ceiling, with cream-coloured walls half-way down, the lower half panelled in dark wood. The windows are fitted with sunshine yellow glass, the iron work painted jade green, the pulpit being plain oak. Chairs have been substituted for the old seats to accommodate two hundred, just double the number. A new Sunday School, to hold 150 children, has been added, a separate wooden structure with partitions, kitchen, *etc.*, for £200, the total cost being £600.

If this can be done in a village centre for so small an amount, how much more could be possible in town and suburban areas? Is it not time we faced the position of the churches, and the kind of heritage we are passing on? Will future worshippers thank us for huge debts and empty buildings? Why not boldly face the question of an entirely new conception of adaptable Church Halls as the churches of the future? Transformed for Sunday and religious services, yet meeting all social needs, such halls are far more likely to attract the young people. A church where they can meet and bring their friends with perfect freedom is necessary and desirable. Still more is the outsider likely to gain a different idea of what a church can be in daily living; and this should be our paramount concern.

Blanche M. Moore.

THE DEDICATION OF A HOME.

I HAD long been feeling that when our young people marry and set up house for themselves, some religious ceremony was called for to give them a fitting start in their home life. The marriage service serves to hallow their relationship as husband and wife, but is not the forming of a home a great undertaking needing special recognition by the Church, and a realization by those involved of the responsibilities and privileges of home life, and of the vital necessity of making God supreme in it?

When visiting newly married people I had made a practice of asking God's blessing on their home, whenever opportunity offered, but I felt that even that did not bring out the importance of the step that had been taken.

Accordingly, on removing to another church, I felt that I could start a new practice, and I explained my idea to the first couple whom I married. They welcomed the suggestion of a little ceremony to dedicate the home, so at the first opportunity a few near relatives gathered in the new home, and a service was held on the lines of that outlined below. I give it in the hope that the idea will commend itself to others, who will be able to improve upon the form and the language.

> Except the Lord build a house, they labour in vain that build it.
>
> Everyone therefore that heareth these sayings of mine and doeth them, shall be likened unto a wise man that built his house upon a rock: and the rain descended and the floods came and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock.
>
> Now as they went on their way, Jesus entered into a certain village, and a certain woman named Martha received him into her house. And she had a sister named Mary, which also sat at the Lord's feet and heard his word. But Martha was cumbered about much serving; and she came up to him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen that good part which shall not be taken away from her.
>
> For we know that if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens. . . . Wherefore we make it our aim, whether at home or absent, to be well-pleasing to him.
>
> We are met together to dedicate this home to God and to ask God's blessing upon it and upon those who live in it. The home is not a thing of bricks and mortar. You may leave the house, but the home goes with you. It is a spiritual thing. It is created by our love and thought and spirit. What it is depends upon what we are, and what we are depends upon our relation to God.
>
> To set up a new household is a great joy and a wonderful privilege, but it also brings great responsibilities and obligations. Great demands are made on love and loyalty and patience and understanding. We can only realize the wonderful possibilities of a united life and meet

the delicate problems and difficulties that arise if we are living day by day in the strength and fellowship of Jesus Christ. Only at great cost do we neglect our family prayer and worship, and the practice of submitting our needs and concerns to God.

And since all things are of God, let us remind ourselves, too, that our house and possessions are His and must be used for Him in the spirit of stewardship. And we and our loved ones are His, and His will for us all must determine our relationship.

You who will live within these walls are starting life together with great hope and promise. Be sure that if God is given the first place in your life, and you seek to live according to the mind and spirit of Jesus, allowing nothing in your home which He cannot bless, your life here will be full of the joy and peace of the Lord.

We now dedicate this home to God and commit to His gracious keeping those who dwell in this place. May God's blessing rest upon this home. May He guard it against all evil and preserve the family life in true love, purity, and peace. Amen.

Prayer: Our Heavenly Father, we have given this home to Thee. Enter and claim Thine own. We know that if Thou art the Head of this household then all will be well. Bless this home, we beseech Thee, and make it all that Thou wouldest have it be. Fill it with Thy Divine love. May all who enter here be conscious of the unseen presence of the Lord, and feel the sacred influence and peace of Thy spirit.

Grant to Thy children in this home all the grace and wisdom they need. May Thy purpose for them and for their household be fulfilled.

May they walk close to Thee, and throughout the varied experiences of life and the changes of time, find in Thee their constant Guide and Companion and Friend. And through them and their home, and all who shall find a place therein, may the world be enriched and blessed, and Christ be lifted up.

Our Father . . . .

The Lord bless you and keep you; the Lord make His face to shine upon you and be gracious unto you; the Lord lift up the light of His countenance upon you and give you peace. Amen.

H. E. Berry.

ON LIFE AND BOOKS.

THE IDEAL LAKELAND HOLIDAY.

I HAVE just discovered how to spend an ideal holiday in Lakeland. Had the generosity of Congregationalists a generation or two ago been of the farseeing kind, it may be that I should not only have discovered the way to do it : the dream would have been a reality. In that dim and distant past when Congregationalism ran to magnates, a Bishop's Palace was built for a Congregational minister to live in. It had a butler's pantry, and a lovely garden, and when its resident could afford to keep a gardener and two or three maids, it must have been Elysium. Now part only of the Palace is available for the minister, and in that part I spent most of the month of August. Had the magnates provided two maids in perpetuity to be at the service of ministers and their *"locums,"* such *"locums"* would have ideal conditions for a lakeland holiday, especially if they should happen to be editors who can never quite escape their work.

There is the garden in which one can sit or play, commodious and quiet rooms, a study, and books. If a book of reference, a dictionary, a Greek testament, is needed, there it is at hand. If it should be wet—and, despite the local belief to the contrary, it does occasionally rain in the Lake District —a wide variety of books, grave and gay, awaits your choice. Thus I read Miss Vera Brittain's *Testament of Youth,* which I had wanted to read for a long time, Mr. A. P. Herbert's *The Water Gipsies*—and Mr. Herbert can be delightful when he forgets propaganda and beer—Mr. H. G. Wells's *The Soul of a Bishop,* a story of Robert Keable's, and that horrible book—a modern *House with the Green Shutters*—Dr. A. J. Cronin's *Hatter's Castle.*

To be able to get on the hills when the sun shone—or, perhaps it would be truer to say, when it wasn't really pouring—and to read in comfort when the heavens were falling, what more can be desired by mortal man?

To visit the Lake District after an interval of years opens one's eyes to the changes made by the growth of road traffic. An excellent "breaking-in" walk, before beginning to climb, used to be the road from Bowness to Ambleside round to Hawkshead and Sawrey, and back across the Ferry. But walking on the road is now almost impossible, demanding acrobatic feats when a couple of cars pass the pedestrian on narrow and winding roads. For some miles I never had a spell of two hundred yards without being passed by a car; even on the road to Troutbeck and the Kirkstone Pass, once almost deserted, cars were not infrequent.

Thank God, however, that there are many, many places where the noise of the motor is unknown : the walk by Rydal Water and along Loughrigg Terrace remains unspoilt, with its glorious views, especially of Grasmere. If you are doing the round of the two lakes be sure to cross the stream near Rydal Church and walk up the Terrace, so that you face the view all the way, and walk down Red Bank instead of climbing it !

Or, if you are getting on in years, and your distance is gradually shortening, so that to climb Helvellyn to see the sun rise is a feat of which you are capable only in your dreams, you can still get away from the noise and smell of the roads. Orrest Head will rarely fail you, if you are staying in Windermere; one resident told me that in winter time he often walks up Orrest Head four or five mornings a week. To say that it will *never* fail you for a view would be to exaggerate : I have been on the top in blinding rain when I could not see ten yards, and have reason to know !

But generally you get a fine vista of Lake Windermere and glimpses of Morecambe Bay, and often you can see the Langdales and beyond. And few there be that cannot climb it.

And, further still from the roads and from human kind, there is the Fairfield Climb, looking down into the magnificent Rydal Vale all the time. On the day I did this walk the weather was unkind for distant views, but there were glorious pictures near at hand. A pleasant mile from Ambleside under Loughrigg avoided the road, which was crossed at Rydal Church, and then the climb up Nab Scar began. That speedily revealed lack of condition; unused muscles ached, and the bellows wheezed and creaked and panted; but that was the stiffest part of the climb. Soon the points which marked the limit of the Guides' Race from Grasmere were below us, and we looked down on the Lake, and on Helm Crag, which seems to tower so high when one is in the village itself. Heron Pike, Great Rigg, the summit of Fairfield, Dove Crag, were passed in turn, and then began the descent towards Ambleside, ere which we had glimpsed many lakes, looked down into Grisedale Tarn from some 1,000 feet above, and gazed across to Striding Edge and Helvellyn. As we wheeled round, St. Sunday and Red Screes came into view in turn on the left, and then for a mile of the way the downward path was through bracken. For two hours we did not see a soul, and for four only six people—one of them a shepherd laying an aniseed trail for hounds. All the time when above a thousand feet a brisk breeze blew, driving away the dust and cobwebs that for a year had collected in the brain. Articles, sermons, even Test Matches and the coming of football, were forgotten, and six or seven hours from starting out we reached home glowing and tired, but thoroughly invigorated and with a zest not even a packet of proofs and a pile of correspondence could damp.

And then at the end of the perfect day there was the Bishop's Palace, with its rich menu of books for the hours when daylight finally left the western sky. Yes, altogether one begins to see one's way to the ideal lakeland holiday.

ALBERT PEEL.

FOREIGN IMPRESSIONS.

Reich Gottes und Menschensohn. von R. Otto. Beck. About 26s.

More than forty years have passed since Johannes Weiss, then a young man of twenty-nine, having discovered that the "modern" conception of the Kingdom of God made popular by Ritschlianism was not the conception of our Lord Himself, wrote his little book, *The Preaching of Jesus on the Kingdom of God,* which is still the most moving expression of the "eschatological" interpretation of Jesus as a stern and gloomy apocalyptist. The controversy to which this book led is not yet over. Johannes Weiss learnt to reject the extreme view set forth in his first edition. Schweitzer continues to teach that apocalyptic view with uncompromising vigour, and in this he is followed by at least one of our greatest British scholars. And, on the other hand, many popular preachers continue to speak as if Weiss had not made his protest, and as if it was still possible to interpret the Kingdom of God by the "modern" conception of late-nineteenth-century optimism.

The literature occasioned by this controversy is so vast that few, if any, can claim to have read it all. But, vast as it is, we can be very grateful for the last addition to it, this massive book on *The Kingdom of God and the Son of Man.*

Dr. Otto won his first fame by his *Naturalism and Religion,* to which some of us in our student days owed much. Since then his main interest has been in the philosophy and history of religion, and there have come from him not only his famous book *The Holy,* but his *Mysticism in West and East* and translations from the Sanskrit.

The first section of the new book is of special importance. Leaving undiscussed for the time His unique significance, Otto sees in Jesus one who, like many others of His age, was an "eschatological itinerant preacher." He was a Jew, but late Jewish Apocalyptic was not purely Jewish. It owed much to the Chaldaean-Iranian East, and originally goes back to primitive Aryan sources—to the time before Indians and Iranians had separated. Before the "Kingdom" had become in Israel a definite doctrinal term it was already in use among Aryan priests and theologians. To say that words assigned to Jesus are "Gnostic" is thus not to prove that they are not genuine, for Apocalyptic, and especially the Apocalyptic of *Enoch,* is Gnostic. Side by side with the rigid religion of law, which found its final expression in the Talmud, was the unofficial Judaism which culminated in Jesus.

In his account of our Lord's preaching on the Kingdom of God Otto begins by agreeing with J. Weiss and Schweitzer that that preaching is consistently eschatological. The *Eschaton,* the End, comes; and yet at the same time there is in Christ's teaching the idea of the entry of the individual after death into the Kingdom. And there is associated with the idea of the Kingdom the ideal of the better righteousness. Otto complains that Schweitzer fails to realize the essential "non-rationality" of the genuine eschatological type, so that the ethic of Jesus was for him only an ethic of the Interim and so inconsequent.

The next chapter contains an interesting contrast between the message of Jesus and that of John the Baptist. John the Baptist appears as a preacher of repentance; Jesus as a "Charismatic evangelist" who was at the same time an exorcist. Instead of speaking of the terrifying "Day of the Lord," Jesus speaks of the Kingdom of God; instead of the magical

power of an eschatological sacrament of water, Jesus proclaims the spiritual power of the *Eschaton,* the End, in the breaking through already of the Kingdom—a feature of our Lord's teaching obscured by later tradition. The old discussions whether the Kingdom is future or present, transcendent or immanent, are beside the mark. The important point is this, that the Kingdom is pure *Mirum,* sheer wonder—a mystery which, to those who have eyes to see it, brings not terror but joy.

It is of interest to notice that in his critical treatment of the sayings of the Gospels, Otto adopts Bussmann's theory which predicates, in addition to "Q," a *Grundschrift* or *Stammschrift* (called by Bussmann "G." and by Otto "St."), which arose from oral missionary preaching such as we have in *Acts* $10^{37\text{-}43}$. Since it is held that Luke used "St." in its original form, that "Matthew" used it in an extended Galilean form, and that this recension was by a Roman Christian made into *Mark,* it is possible to admit that *Luke* as a completed work is later than the other two Synoptic Gospels, and yet to hold that *Luke* often retains the more original and authentic tradition. With the aid of this theory, Otto discusses at length the words of Jesus that deal with the Kingdom. He concludes that Jesus thought of Himself as the Messianic King, in so far as He would be on the throne of the Kingdom, but not as being King while yet He wandered on earth, preaching and casting out devils. Christ does not bring, make, or create the Kingdom, but the Kingdom, which comes "of itself," brings Him with it as the *Christus designatus.*

Otto concludes that our Lord conceived of the Kingdom of God in strictly eschatological terms as the future Kingdom at the end of time, which would follow the Messianic Woes and the divine Judgment, but His eschatology was new in two respects: (1) He Himself lived in the already present and active Wonder of the End of Time, and knew that its powers were already operative in Himself as the beginning (*aparche*); and (2) by His deeds, speech, and charismatic use of power He enabled His followers to have contact with the Wonder of the Transcendent.

In the second part of the book Otto discusses the relation of the Kingdom to the Son of Man. It is his thesis that Jesus is presented as an eschatological Saviour who was Himself an integral part of the *Eschaton* and who as such is differentiated from all merely prophetic persons. He was one, that is, who had the nimbus of the Numinous. Like most modern scholars, Otto connects our Lord's use of the phrase "Son of Man" with *Enoch,* and His conviction that the Son of Man must suffer with *Isaiah* 53.

In the third section Otto deals with the Last Supper as the consecration of the disciples for entrance into the Kingdom of God. Otto sees in our Lord's act something in strictly eschatological relation to the inheritance of the Kingdom of God. The later interpretation of the meaning of the rite as "the forgiveness of sins" is not false in so far as the forgiveness of sins is implied in the share of the consecration and expiation through the suffering of the Servant of God. It is false in so far as the means is confused with the end. Forgiveness of sins in Christ's teaching is not an end but a means to the eschatological end. It is the means by which men may enter into the Kingdom of God so that sinners may see God.

The fourth section deals with the Kingdom of God and *Charisma.* If we would say who Jesus was we have to take Him seriously as an exorcist, a charismatic. His *charisma* is not accidental to Him; it belongs essentially to Him. The Kingdom is for Him the saving power of God which breaks through into our world order. He Himself is not a Rabbi, but as an eschatological vehicle of salvation is an integral part of the *Eschaton. Charisma* and Kingdom of God belong essentially together.

The fifth section of the book contains a number of appendixes. The first gives a literary comparison between the preaching of Jesus and *Enoch*. The second discusses and rejects the identification of the "Son of Man" with the Primeval Man, the *Urmensch*. The third deals with the words "No man knoweth the Father save the Son," and argues that there is no need to suppose that they are not genuine, for in an Apocalyptic *milieu* that words are "Gnostic" is no proof that they are not genuine. The next note deals with the Gnostic element in the Apocalyptic of *Enoch*, and the last describes the picture given in the text of *Yama*, the Primeval Man and Judge of Souls, and repeats the appeal made elsewhere in Otto's writings for contributions of statues and pictures to his much cherished Marburg museum for the study of the history of religions.

Even a single reading of this long and difficult book is sufficient to show its great importance. We trust that our brief account of it will serve to indicate something of its significance. We hope it will soon be translated. It is a book to read not once but many times.

SYDNEY CAVE.

Erasmus. *Ausgewählte Werke.* Ed. H. HOLBORN. Munich: Beck. pp. 329. Mk. 16. 1933.

At a time like the present it is a pleasure to notice a work of real scholarship sponsored by the Prussian Ministry of Education. This is the third publication of the Commission for Research into Reformation History which that Ministry set up in 1917; it gives us at long last a readable and critical text of some of the important contributions which Erasmus made to the religious discussion of his day. Most of the volume is taken up with two of these, the *Enchiridion militis christiani* and the *Ratio perveniendi ad veram theologiam*, an amplification of a *Methodus* of 1516, which is itself printed, along with two other introductions to the *New Testament*.

The *Enchiridion* is perhaps the most influential book Erasmus wrote, and the *New Testament* of 1516 his chief weapon against the traditional theology. To understand the impact of his mind upon his age, these writings must be read as he wrote them, neither in translation nor in summary, and thanks to Herr Holborn and his publisher this is no hardship. The book is beautifully printed, well arranged, fitted with three admirable indexes, and the minimum of footnotes required to mark textual points or locate allusions. These notes conceal a mass of labour. Few writers have quoted so freely not merely from scriptural and patristic texts, but from a wide range of classical literature. Greater help might have been given to the student by a slightly fuller Introduction, or preferably by separate Introductions to the texts reprinted, as Clemen did so excellently for his edition of Luther. The blank page before each one could have contained a concise account of the composition and influence of the work in question, and this applies with special force to a work of European reputation like the *Enchiridion*. A mere reference to Van der Haeghen's bibliography is of little use, and in this case is out of date.

Nevertheless this volume is worthy to stand by the scientific reprints that are the student's best way of acquaintance with the real issues and principles of the Reformation—with Clemen's Bonn edition of Luther, Lefranc's Calvin of 1911, and in a less degree the Erasmus pamphlets just published by Nijhoff. These texts are the living fount of what most of us know only as crystallized doctrine, and the same impressions emerge from reading any of them. First of all the pertinence of the points at issue and the solutions offered. The *renovatio christianismi* which Erasmus desired

was to be brought about by the *philosophia Christi* as a living persuasion that should bring into a harmony as yet undiscovered man's intellectual and spiritual resources. Is the need of to-day any other? Secondly, the underlying unity beneath the differences between the Reformers, which we, like them, have often exaggerated. Erasmus's indignation at the man who pretends all is well and cries *pax, pax, cum deum habeas inimicum, qui solus est pax et pacis auctor,* is Lutheran, as is the core of his protest against the formalism of his day. And there are passages on the Holy Spirit for which the *Institution* could produce parallels, usually quoted as peculiar to Calvin.

W. G. Moore.

Readers of these pages have already been made familiar with Prof. Emil Brunner's writings. His great book *Der Mittler* has now been translated by Miss Olive Wyon, who had already shown her competence by the translation of Troeltsch's *Soziallehren*. *The Mediator* (Lutterworth Press, 20s.) is greeted by Dr. H. R. Mackintosh and Canon J. K. Mozley, the latter of whom quotes Dr. Forsyth's expression of regret that all the German theological works translated into English were of one school. Miss Wyon's translation, approved by Prof. Brunner, is from the second edition. Readers may be reminded of the author's dictum :

> The fundamental reason for the impotence of the Church is her ignorance of the power of Christ.

The aim of his work is to remind people of that power, and "the whole purpose of a reminder is to make itself superfluous." Once it has shown

> the content of the true message, and once it is recognized that the world needs nothing so much as the message of Christ, and that the Church needs nothing so much as meditation upon this message,

the book has served its purpose. This is a readable translation of an important work about which much will be written. It is not without significance that the Index contains the name of no English theologian.

Dr. Otto Piper's *Recent Developments in German Protestantism* (S.C.M., 4s.) contains lectures delivered in Manchester University, and full of information they are. Dr. Piper, who is Prof. Barth's successor at Marburg, places current movements in their historical perspective, but the most important parts of his book are the sections "The Theology of the Younger Generation" and "The Historical Importance of the New Theology." The Conservative and Progressive Theologies are described, and then the present situation discussed. Readers will be surprised at Dr. Piper's belief in Satan, his conclusion being thus stated :

> For the problem which troubles German Protestantism is the fundamental problem of the Christian nations, and the attack which Satan directs against German Protestantism threatens Protestantism in its entirety.

Nobody knows more about Continental Protestantism than Dr. Adolf Keller, and his *Religion and the European Mind* (Lutterworth Press, 6s.) should be read with Dr. Piper's book. It also refers back to Luther, and goes on to give an informing account of recent theological, ecclesiastical, and political developments in Germany. 45 pages of documents—The Constitution of the German Evangelical Church, The Concordat with the Vatican, the Free Reformed Synod's Confession of Faith (Jan., 1934)—add to the value of a timely volume.

Editor.

CURRENT LITERATURE.

" Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

" A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(*The place of publication is London and the date* 1934 *unless otherwise stated*).

Civitas Dei. By LIONEL CURTIS. Macmillan. 10s. 6d.

Christian Worship in the Primitive Church. By ALEXANDER B. MACDONALD, M.A., B.D., Ph.D. Clark. 7s. 6d.

Here are two altogether admirable books which can best be recommended by allowing them to speak for themselves. They are alike in their lucidity and suggestiveness, though in other respects they are as far as the poles asunder. The range of one is limitless; the other is concerned with the first century only.

The ambitious project of *Civitas Dei* is "to discover a guiding principle in public affairs." It begins with pre-history and ends with the present day. Mr. Curtis takes eight pages to recapitulate his thesis; it will be obvious, therefore, how impossible it is in a brief review to describe the contents of the book and estimate the success of the attempt it makes. Pre-history, the genesis of the State, Israel, the rise and fall of the Athenian Empire, the Greek Commonwealth, Rome, the Kingdom of God, the teaching of Jesus, miracle, the Church and the idea of authority, Augustine's *City of God,* Islam, the Holy Roman Empire, the Papacy, Parliament—these are some of the subjects touched upon in a quest the ultimate goal of which is

> not to discover what Jesus said or did not say, but that pearl beyond price for which his career was a tireless search, the truth about life, the principles upon which men ought to live.

Naturally the book is patchy; its scope is so wide that it could scarcely escape being so. Some chapters, especially those dealing with Jesus and the Church, are magnificent; others are the barest sketch. It is long since we read a book that started so many thoughts in our mind. While we recognize that specialists in the various fields will find in it much to criticize, nevertheless all will be impressed both by the wide range of Mr. Curtis's vision and by the refreshing optimism which believes that the idea of the Kingdom expounded by Jesus will extend even beyond national States to an international commonwealth. We cannot do better than give a few quotations to illustrate the development of the thesis as well as Mr. Curtis's style:

> Jewish thinkers had come to see that if Jehovah was indeed eternal, omnipotent and righteous, the life of the individual in God, that is to say the moral life, could not be limited to life in the flesh. The existence of the righteous must be eternal as that of the God by reason of whom all righteousness is. Life in God could not be ended by physical death.
>
> Obsession is the key to the tragedies of history. Apprehension of one truth so vivid as to make it appear as the whole and final truth is such an obsession.
>
> This amazing capacity which Jesus had of seeing things as they really are . . . . The qualities . . . . which distinguished the character of Jesus—a freedom from superstition amazing in that age, a sense of realities, the

knowledge that faith is wiser than treachery, that love is a bond stronger than fear; intuition, with that coolness of judgment which together mean rapid and right decision; a perfect control of his own passions; inexhaustible patience, and infinite capacity for loyalty to a cause.

A commonwealth is simply the sermon on the mount translated into political terms.

Under real autocracy a society may advance for a time, but will presently come to a standstill, and finally begin to decline. A continuous advance in the welfare of society depends upon a continuous increase of responsibility assumed by its members for controlling their mutual relations. The effect of institutions on those who live under them is immeasurable.

And no one will ever succeed in reconciling that teaching with authority, which seeks to balance society like a pyramid on its apex. Society, as conceived by Jesus, is made to stand with its base on the ground of experience as interpreted by the mind and conscience of man, with its point to heaven.

It is difficult to read these words ("If they hear not Moses, *etc.*") without feeling that an intellect of the first order had at last transcended desires and superstitions deeply embedded in the human mind, and revealed to men the essential nature of spiritual truth.

Our Lord had realized that the souls of men cannot grow to perfection unless the structure of society itself is ordered in accordance with the laws of God, that is to say, founded on verities . . . . Such a system could not be founded on authority, on some revelation of divine direction expressed through a supernatural medium or attested by a miracle in the physical world. It must in the last resort depend on the revelation which God has implanted in the conscience and mind of all his children.

These two aspects of truth, the divine nature as realized in each member of society and also in the structure of society which governs our relations one to another, are equally true, and inseparable, therefore, the one from the other.

In its early days the Church thus reverted to the same principle of authority which Jesus had attacked. The centralized organization, ruled by a hierarchy, which it presently developed, was the natural result of regarding truth as finally revealed by God through Christ to men.

To the Church, as to its parents, Judaism and the Roman Empire, the structure of society owes an incalculable debt. Yet the fullest acknowledgment of its merits cannot alter the fact that Christendom, as organized in the Middle Ages, was, in principle and therefore in its ultimate effect, the direct antithesis of the polity which Jesus had conceived as essential to the ever continuous growth of virtue in men.

The commonwealth is a system which enables the structure of society to be moulded by its own members in the light of experience.

History shows that good government cannot continue unless it is moving towards self-government. But it also shows that self-government cannot begin, or continue to exist, unless there is government in the real sense of the word.

To have brought into being a commonwealth on the national scale is the greatest achievement in history and one, therefore, which points to a further and far more difficult task.

The fact must be squarely faced that for more than eighteen centuries Christendom held the belief, crystallized in the writings of St. Augustine, that the life men live on this earth is destined to end in a sudden cataclysm which may be expected at any moment . . . . It explains why Christendom has failed to realize its supernational aspirations.

We are indebted to Dr. Vernon Bartlet for the publication of the second book, the merits of which he recognized when he read it as a Ph.D. thesis. The increased interest in worship and its problems makes all the more valuable this scholarly, thorough, and informing analysis and exposition of worship in the first century. Here is an extract which will give a good

idea of Dr. Macdonald's method:

> These small and compact worship-assemblies which met, it appears, chiefly in private houses, were the sole centres of early Christian life, and were the reservoirs into which gravitated everything that concerned the fellowship and the cause, and out of which issued the streams of Christian effort and service. The believers, we must remember, possessed nothing tangible beyond their worship-assemblies. They possessed no buildings; no sacred book that was distinctively their own; no defined creed, nor any *rule*, such as Benedict or Bernard left—nothing, except their worship-assemblies, that could serve as a rallying point for their loyalties. The worship-assemblies were, in fact, the centre of everything. It seems, therefore, that we must think of their benevolent activities, whether directed to those within the Christian circle or to those without, as being not only inspired by the worship, but as being to a large degree initiated, and planned, and in some cases carried into execution, during its course. It may seem natural to us to draw a distinction between the *agenda* in these assemblies that were occupied with the more human and secular side of affairs, and those devoted to what we would describe as the exercises of worship proper; but it is doubtful if our distinction would have commended itself to the worshippers themselves. For there can be little question that they thought of their meeting, with all its varied procedure, as a compact unity, because controlled from beginning to end by the Spirit of God.

We see worship in its social aspect as fellowship, as the expression of joyous confidence, as "spirit-controlled" (can we not recognize Dr. Bartlet here?). Worship in detail is then discussed in its two-fold relation of Word and Sacraments. Everywhere Dr. Macdonald's treatment is fruitful, so much so that two further quotations may be justified:

> The community of goods, which appears to have broken down on the economic side, was firmly established here. Each threw his contribution into the common store, and, while enriching it, was himself enriched. For when he yielded himself to the impulses of the Spirit, faculties of mind and heart and soul which had hitherto lain dormant sprang to life. Often we have wondered, when wrestling with some difficult passage of Paul, how it came about that the young congregations at Rome, or Corinth, or in Galatia, composed for the most part of quite ordinary people, should have been able to understand and appreciate letters which are so far from being food for babes. A large part of the explanation is to be found in the character of the worship-assemblies to which they were addressed. These bracing gusts of enthusiasm which blew upon the bands of worshippers whipped their capacities into their fullest stride. There, common men rose to their best—rose even beyond any best they had hitherto disclosed; and the contributions they made to the worship were, we may well believe, of no common order. The thought of the Church must have been vastly enriched, and its development greatly accelerated, though [*sic*] the enlistment into its service of so many different minds—minds which, for the most part, were working at their fullest stretch under the impulses by the Spirit of God

> The conclusion that Jesus did not, at the Last Supper, definitely institute a rite for the Church dispels another difficulty which has been widely felt. Many of us, in our contact with the mind of Jesus, have been led to the conviction that he was no institutionalist, in the sense of one who stresses institutions or ceremonies as being essential things. We are convinced that, for him, the essential things in religion were only two—*Revelation* and *Faith*—the Divine disclosure and the human response; that beside Faith all other human energies, or institutions, or observances, are secondary; that even the Church and the Sacraments are secondary, existing only to serve Faith; and that the claim, often put forward for these, that they possess within themselves a "divine right, derived, not from their utility, but from their institution by Christ," is a declension from his spiritual

conception of religion. For those who feel thus, the elimination from the historical Last Supper of these deeply treasured words, "This do in remembrance of Me," though at first it may bring a pang of loss, must in the end prove to be no loss, but an abiding gain.

We trust the book will be widely read, and not least so in the Presbyterian Church, to which its author belongs. EDITOR.

The Doctrine of God. By A. C. BOUQUET. Heffer. 5s.

In Search of God. By J. WILKINSON. Epworth Press. 2s. 6d.

Two little books on a big subject written from very different standpoints. Dr. Bouquet's is the final volume of his very valuable "Modern Handbooks on Religion." In it he discusses the traditional arguments for and against the existence of a personal God and re-states the Christian theistic position in his own modern experimental fashion. The book is a really useful contribution to a subject of perennial interest, and should appeal to students of theology of all ages and conditions.

Mr. Wilkinson's book is also an apologetic for Christian theism directed largely against some modern psychological aberrations. It is much slighter in form than Dr. Bouquet's, and is addressed to the man in the street rather than to the theologian. It is sane and readable throughout.

W. B. SELBIE.

The Apostolic Tradition of Hippolytus. Translated into English with Introduction and Notes by BURTON SCOTT EASTON. Cambridge Press. 7s. 6d.

Dr. Easton is gratefully remembered for his book, *The Gospel before the Gospels,* in which he introduced the English reader to the fascinating and important subject of *Formgeschichte.* He has earned fresh gratitude by this translation of a work by Hippolytus, of which the same words may fitly be used: the subject it brings before us is both fascinating and important in a very high degree. We have here the first English translation and the first critical edition in any language of a document which has to be reconstructed from Greek fragments, together with Latin, Ethiopic, and Arabic versions and expansions: as to the value of the work Harnack has said:

> Here is the richest source that we in any form possess for our knowledge of the polity of the Roman Church in the oldest time, and this Roman polity may, in many regards, be accepted as the polity held everywhere.

To read through the *Apostolic Tradition,* short though the work is, is to find oneself in the same atmosphere as that of Petersen's recent brilliant historical novel, *The Street of the Sandalmakers.* It is the atmosphere of Roman Christianity in the days of its persecution by the State. The canvas is crowded with bishops, presbyters, deacons and confessors, widows, and lay Christians. We see how the various ordinations took place; how baptism, the Eucharist, and the *Agape* were celebrated; on what terms members were admitted to the Christian Church, and how they were expected to comport themselves when in it; we see especially what instruction they had and what hours of prayer they had to observe. Exorcism appears as a very real thing: the demons are all too close at hand and must perpetually be banned.

It is immensely important for Free Churchmen to realize how order was introduced into the Early Church by taking over *Old Testament* ideas: the bishop is a high priest, and as such must propitiate God: the ordination prayers appeal to the example of the *O.T.* to show how God from the days of Moses established princes and priests. It is clear that the governing

idea throughout was that the new Israel must resemble the old Israel in all important details.

Hippolytus was a schismatic bishop of the Church of Rome in the early third century: he is a unique figure in Christian history in that, in spite of his schismatic character, the Roman Church still honours him as a saint and martyr. Dr. Easton says that the idea that he made a retractation before his death is quite untenable.

The edition of the *Apostolic Tradition* before us is provided with all the necessary helps to study. There is an excellent introduction: there are abundant notes; and there is a very full index. A particular interest beyond all that has been mentioned above lies in the fact that the eucharistic liturgy composed by Hippolytus is the basis of the greater Oriental liturgies, in which Anglican scholars are just now so much interested.

ROBERT S. FRANKS.

India, Land of Regrets. By CHARLES SANDFORD. Fenland Press. 8s. 6d.
Understand the Chinese. By WILLIAM MARTIN. Methuen. 7s. 6d.

"Charles Sandford" is, we are told, a pseudonym "for the name of the Editor of a prominent English newspaper in India." As a journalist he has been able to be on familiar terms with every type of person. He claims indeed, that "a journalist is the only man in India who can be thus catholic in his social life," and in this book he offers

> the views and prejudices of an ordinary man, with no more prejudices than most of us, and with no ready-made solution for India's problems.

The author writes with a genial tolerance which can make merry even of the threat to assassinate him. He brings out the humours of Indian life and his book is more interesting than many a modern novel. At times we could wish that some English books did not circulate in India. Thus the account given here of "Babu" English and "Babu" ways is very funny, but to Bengalis it may appear not amusing but offensive. And the account of Hindu religion, though it brings into prominence aspects of it that enthusiasts often conceal, yet lacks that insight which can only be gained by the sympathetic study of Hindu Sacred Books and friendship with some devout Hindus who have learnt to live by the best in their ancient heritage.

This book is written by one who knows India in all the medley of its confusion and who looks forward to the time when the Land of Regrets shall become the Land of Hope. It is a book which will be instructive to many and interesting to all its readers.

Understand the Chinese is of special value to English readers in that it is not written from the familiar British standpoint. Its author was formerly Foreign Editor of the *Journal de Genève*. He writes, as Sir Arthur Salter tells us in his Preface, as one who "had an intense sympathy with the Chinese in their difficulties."

> He was a great publicist; a great liberal; a great internationalist. His loss is one of the major events in the tragic European record of free discussion, of liberalism, and of internationalism during this last year.

M. Martin tells us that he went to China

> with the instinctive sympathy which any man whose heart is in the right place should feel for the victims of an abominable act of aggression.

His book is written throughout with the understanding which comes from sympathy, and the book is the more useful in that it represents the Chinese point of view of recent events. He speaks bitterly of the pro-Japanese

prejudices of the European community in Shanghai, and claims that it is we of the West who are responsible for all the disorders in China. We have given to China the technical knowledge of the West but we have been unduly discreet, even in missionary universities, in instructing students in the Christian faith.

> If these universities really aimed at educating Christian pioneers, who would subsequently go out into the country and spread the Gospel, no effort would be too great in the service of their maintenance. But if they serve merely to form cultivated Chinese, if they spread only our civilization and not our faith, it may well be asked whether they are a true form of missionary enterprise . . . . It is because our Christian civilization rests in our day on an intrinsic contradiction, because it contains many elements of Christianity and yet is no longer Christian . . . . that Christianity fails to reach the hearts of the Chinese masses.

We found of special interest the last two chapters on "China in the League of Nations" and "China and Her Task," but the whole book is one which merits attention by its manifest honesty, its sympathy, and insight.

SYDNEY CAVE.

The Katha Upanishad: An Introductory Study in the Hindu Doctrine of God. By J. N. RAWSON. Oxford Press. 12s. 6d.

Fifty years ago the theological student who intended to spend his life as a missionary in India had very few books to help him to secure a bird's eye view of the tangled development of Hindu religion and philosophy. To-day, however, the situation is very different. During the last twenty years many volumes have been added to the various series planned and edited by the late Dr. J. N. Farquhar, who first went to India under the London Missionary Society. Here is another volume which takes its origin in one of his suggestions, though it does not belong to any of the series he planned. Dr. Farquhar suggested to Prof. Rawson that he should write a volume on the Hindu Doctrine of God. In the midst of his preliminary studies Mr. Rawson found himself side-tracked. What he now gives us is a critical and exegetical commentary, on much the same lines as the International Critical Commentaries have made familiar, on the *Katha Upanishad,* which is an important source for the Hindu doctrine of God. The Sanscrit text is printed in both Devanagari and Roman characters; a verse-by-verse commentary is given, together with a new translation in free verse and an Introduction.

The *Katha* is one of the shortest of the Upanishads, whose depth of thought and beauty of style have often attracted translators. A young Brahmin visits the underworld and is there offered three boons by the God of the Dead. For his third boon he chooses the answer to the question whether the soul exists after death. The answer given is, of course, the typical Upanishadic answer that the individual soul is identical with the World Soul and that he who possesses this saving knowledge is beyond the sphere of transmigration, because he is one with the Absolute. A question often debated is whether the doctrine of God in the *Katha Upanishad* is patient of a theistic interpretation. As is well known, the great Indian scholastics never agreed on this point. Sankara found in this and other Upanishads only an unflinching monism; Ramanuja, on the other hand, found a modified monism which was consistent with a genuine theism. Mr. Rawson makes abundant citations from Sankara and Ramanuja and himself definitely inclines to the views of the latter.

Obviously this is not a book for those who are beginning the study of India's religious heritage. It will give them the feeling of not seeing the wood for the trees. But the student who has familiarized himself with

the general outline of the evolution of Hinduism will find here much material, hitherto inaccessible in English, which will help him, even though he knows no Sanscrit, to make an intensive study of an important and interesting Upanishad.

The Introduction is a little disappointing. It is lacking in proportion and is left unfinished at a vital point. It was not necessary to give three long quotations from the Rig Veda, of which excellent translations are readily accessible elsewhere. The space could have been given to a brief summary of the doctrine of God in the *Katha Upanishad*. As it is, we are left without an adequate summary of the results to which the author's patient investigations have led him. These are important and should have been succinctly stated, even though the author hopes to return to the subject in another volume. Without them the present work leaves the impression of lacking a vital chapter. There are other signs that the book would have been improved by a longer period of gestation. There are too many appendixes which give the impression that the author was reluctant to discard sufficient of the material he had gathered. We do not like apologies for the appearance in the appendixes of matter which belongs to another section. Here, again, more patient sifting would have given the book a better plan; but admittedly the material was difficult to handle. The printing is excellent, but something has gone wrong between the galley-proofs and the page-proofs. The book has been printed in India, but the Oxford University Press should never have allowed a learned work bearing their imprint to appear with so many foot-notes on the wrong pages. We are pretty sure that Mr. Rawson errs in stating that thirty years ago he sat side by side with Prof. Arthur Berriedale Keith in Prof. Macdonell's Sanscrit classes at Oxford. He is confusing Edinburgh's Regius Professor of Sanscrit with his younger brother.

A. C. UNDERWOOD.

Saint Wulstan, Prelate and Patriot. A Study of his Life and Times. By JOHN W. LAMB. S.P.C.K. 8s. 6d.

Mr. Lamb has written a very readable book about an important and little-known English churchman. Wulstan lived through one of the most critical and exciting periods of our history. He was born probably in 1007, and he died in 1095. As Mr. Lamb concisely puts it:

> He had conversed with King Canute in the second decade of the eleventh century, and in the last decade of the same century he possessed the friendship of William Rufus. The Kings Canute, Hardicanute, Edward the Confessor, Harold II, and William the Conqueror had all passed away while this patriotic prelate lived on to assist in the coronation of the sixth monarch under whom he flourished.

He had seen England under Danish influence. He watched the Norman penetration beginning under Edward the Confessor, and he had himself no small part to play in the days when the English church was re-shaped by Lanfranc. Wulstan was indeed remarkable as a Saxon who survived the change and maintained his high estate. He assisted at the coronation of Harold and of William the Conqueror; yet it would be hard to give him the name of timeserver, for he was fearless in his speech even to kings.

Mr. Lamb has written a full-dress biography, tracing Wulstan as secular priest, monk, prior, and then bishop of Worcester. He describes the many-sided activities of the saint: diocesan administration, relations with the See of York, with the Crown, with the neighbouring barons. Mr. Lamb quotes at length many illuminating documents, and discusses such a matter as the legend of the pastoral staff with no small critical skill.

The book has some disappointing features. The attempts to reproduce

passages in Latin must be seen to be believed. The footnotes, as is natural and proper, abound in Latin quotations, but it is difficult to imagine that any one has read the proofs, so crammed are the notes, and sometimes even the text, with the most elementary and ludicrous blunders. We ought not to expect this in a volume published for the Church Historical Society. The author is inclined to make up for a lack of precise information at times by the free use of edifying padding. Where individual characteristics are not known, he falls back on conventional descriptions of conventional piety. We are not even spared being told, as we might be told in a parish magazine, that when Bishop Wulstan visited a monastery at Evesham he expressed his pleasure at seeing the monks "in a few well chosen words." Of Wulstan's father and mother Mr. Lamb says "Life for them was not a purposeless existence." Perhaps not, but the note of exhortation is a little disturbing when what we want is history.

The two extracts following describe eleventh century, not twentieth century, England.

> Harold was waging a losing battle against the degeneracy of the age. Almost everywhere in England vice was prevalent and the people indulged to excess their craving for pleasure.
>
> We are destroying the work of Saints (said Wulstan, when Worcester cathedral was being rebuilt), thinking in our pride that we can surpass them. In former times, they were not skilled sufficiently to erect magnificent buildings, but under whatever kind of roof they assembled, they offered sacrifice to God, and drew the people by their example. For this they are famed, but we on the contrary for the neglect of souls and the piling up of stones.

Readers of the *Quarterly* will disagree about the moral to be drawn from such accounts of other times than our own.

B. L. MANNING.

The Eclipse of Christianity in Asia from the time of Muhammad till the Fourteenth Century. By LAURENCE E. BROWNE, B.D. Cambridge Press. 10s. 6d.

At the end of a dispassionate survey[1] of the Asiatic background of European history Dr. Peisker wrote some burning words which cannot be too often brought to the notice of us fortunate people in the west:

> This is the *rôle* of nomadism in the history of the world: countries too distant from its basis it could only ravage transitorily, with robbery, murder, fire, and slavery, but the stamp which it left upon the peoples which it directly dominated or adjoined remains uneffaceable. The Orient, the cradle and chief nursery of civilisation, it delivered over to barbarism; it completely paralysed the greater part of Europe, and it transformed and radically corrupted the race, spirit, and character of countless millions for incalculable ages to come. That which is called the inferiority of the East European is *its* work, and had Germany or France possessed steppes like Hungary, where the nomads could also have maintained themselves and thence completed their work of destruction, in all probability the light of West European civilisation would long ago have been extinguished, the entire Old World would have been barbarised, and at the head of civilisation to-day would be stagnant China.

Mr. Browne's book, regarded from one angle, is an elaboration of that theme. He enquires why the churches disappeared that once filled Egypt and Syria, that had a more than respectable hold on the populations of Persia, Mesopotamia, and Turkestan, and that penetrated to the recesses of China itself. He describes the effect of the Arab conquests in the first age of Islam, showing that the Caliphate (which owed its civilization to

[1] *Cambridge Medieval History*, I.

Christians and Zoroastrians) treated the churches in a way that should never be confused with the way of the Turks. At the same time Mr. Browne dispels the fiction that Christianity had at any time an equal chance under Muslim governments : we can watch the steady attrition of Christian populations under the financial, legal, and social pressure of the "tolerant" Caliphs.

There was little wonder then that after generations of this pressure the Christians welcomed the rise of the non-Muslim Mongol empire in the thirteenth century. For a moment it appeared that the Mongols might adopt Christianity, an event which would have transformed the religious history of the whole of the Old World. After much wavering, however, the Mongols adopted Islam; and Christianity, which had been so much weakened by the cultured hostility of the Arabs, was now exterminated, together with the best of Muslim culture, in blood and fury. The triumph of the Mongols marks the end of Islam as a cultural force no less than it marks the stamping out of most Asiatic Christianity.

Merely to remind the complacent West of the hideous tragedy which is the background of our life is worth doing. Mr. Browne has done more than that. He enquires why Christianity failed to hold its own, and by an examination of its teaching and the impression made on the Muslims he throws some light on the problem. The Incarnation and its consequences were not given their full importance; asceticism as a result was too prominent; Christians relied too much on miracles and Holy Scripture, not enough on the supremacy of the life of our Lord and the life of His followers as evidence of the truth of the Gospel. All this is doubtless true, but Mr. Browne's criticism of Eastern Christianity, though sympathetic, seems at times anachronistic. We fear sometimes too that he has fallen into the error with which he charges the Eastern Christians, the error of fancying that worldly success is the test of truth. The Eastern Churches failed, but the cause of their failure, we suspect, was less in themselves than in geographical, political, and military forces beyond their control. There is unhappily more truth than many people will admit in the sombre observation of Machiavelli that even Holy Scripture

> shews us that those of the prophets whose arms were in their hands succeeded better in the reformations which they designed; whereas those who came only with exhortation and good language suffered martyrdom and banishment.

Mr. Browne's short chapter on the Crusades is the least satisfactory part of his book : indeed he seems to us to have got the perspective completely wrong, and to have fallen back into the ancient error of regarding the Crusades as mixture of failure and wrongheadedness. This is but a small blemish in a most interesting, most useful, and most scholarly book. Never could such a book be more timely. It should rouse sympathy and help for our Eastern brethren in the Faith, and it should do much to deliver us from the silly rant of our contemporaries who discuss the failure of western civilization and the contemporary crisis in everything. If such people would look at places where civilization has indeed failed, they would be less of a nuisance to sensible men who wish to continue to improve the great heritage of Christ and Cæsar in western civilization.

B. L. Manning.

Franciscan Rise and Fall. By Patrick Cowley. Dent. 5s.

Only a few subjects like Irish nationalism, Sex, and the gaiety of Frenchmen can compete with St. Francis and his Order in the richness and the volume of sentimental slush with which misguided admirers have overwhelmed them. Plain men, especially if they happen to have even

an elementary knowledge of medieval history, need Beachcomber's "interval for nausea" after reading two out of every three books on St. Francis. After the sickly anæsthetic of Mr. Laurence Housman's *Little Plays of St. Francis* and similar literature the present reviewer contracted so vigorous a distaste for the Saint that nothing short of a severe purge by the original thirteenth century documents could make him see again the essential beauty of that character and lead him to offer again the veneration which is its due. Of Mr. Cowley's book we regret that we can only say that for those who like this sort of thing this is the sort of thing they will like.

Franciscan Rise and Fall is obviously a labour of love, but it seems to us not to bear the marks of any notable understanding of the Middle Ages, of the medieval Church, or of St. Francis. On such important subjects as Joachim of Flora, the Friars in the Universities, the teaching of St. Bonaventura, Mr. Cowley is simply fluffy and unsatisfying. Passionate admiration for St. Francis and a well-intended but repetitious commendation of his manner of life and thought to our naughty age may make a rambling sermon but not a substitute for history. Mr. Cowley provides rich fare in phrases like the Little Poor Man, God's funny little men, the Lady Poverty (in less elevated moments Holy Poverty), and the blessed word Mysticism; and this will thrill and delight readers who want above all things a warm glow in a dim religious light. We hate to seem to sneer at well-meant enthusiasm, but a writer is a little trying who writes "ofttimes" for "often," "passed on to new spheres of episcopal work" for "became a bishop," and breaks out at the end of every few paragraphs into sentences like these:

> The Ugoline Constitutions paradoxically were anti-vital to the essential nature of Franciscan love, but yet they were life-giving to the Order inasmuch as they prepared the way for a system of organization that ensured the continuation of the whole; . . . .
>
> Though possessing the imperfections of any human organization, yet the Third Order has brought into the world a flame of devotion and heroism which amid the tepid and docile apathy of life must cause a conflagration in the hearts and minds of many which will make them anxious to rekindle the smouldering embers of love in the world, so that at the very last the fire of Franciscanism may have purged and even purified the lives of sinful men and women and thereby fitted them to enter the Eternal Kingdom; . . .
>
> Yet beneath the tunic in each case there beats a heart which has lost itself in love and loyalty for him whose habit was worn and dusty, yet glorious in its patches of Holy Poverty.

We were interested, but not convinced, by Mr. Cowley's statements that John of Parma (Minister General, 1247-1257) was a personal friend of Joachim of Flora (d. about 1202) and that

> the Protestants imagine that they see in the Cathari the forerunners of Luther and Calvin.

B. L. Manning.

SHORTER NOTICES AND DESCRIPTIVE LIST.

*(Books marked * are recommended for ministerial reading).*

In *Hebrew Religion* Drs. W. O. E. Oesterley and Theodore H. Robinson showed themselves admirable collaborators. Now they have issued *An Introduction to the Books of the Old Testament* (S.P.C.K., 10s. 6d.), which it is safe to say will become a textbook in theological colleges, though for elementary students Buchanan Gray will still be necessary. This new *Introduction* is, of course, written from the critical standpoint,

Religion
Library, Berkeley, Calif.

and it is interesting to see how far *O.T.* scholarship has moved during the last quarter of a century, since, say, we listened to Gray's lectures on *O.T.* Introduction. Perhaps the most noticeable change is to be found in the stress now laid on the metrical structure of certain books; so important do the Editors deem this that there is a special chapter on "The Forms of Hebrew Poetry." A welcome feature of the volume is the place given to the historical background of the different books, and there is a well-selected biography.

In *Love is Lord* (Epworth Press, 2s. 6d.) the Rev. R. Moffat Gautrey brings the vigour and insight revealed in his expositions of *The Hound of Heaven* and *The Everlasting Mercy* to bear on St. Paul's "Hymn to Love," using Dr. Moffatt's translation as text.

Dr. J. Scott Lidgett's *The Victorian Transformation of Theology* (Epworth Press, 2s. 6d.) contains the Maurice Lectures delivered at King's College, London. Dr. Lidgett emphasizes the influence of Maurice, and then goes on to discuss the Fatherhood of God (about which he wrote so fruitfully many years ago), the Incarnation, and the Atonement.

The names on the title-page of **The Christian Message for the World To-day* (Allen & Unwin, 6s.) are sufficient to guarantee thorough and stimulating treatment; J. A. Mackay, E. Stanley Jones, Basil Mathews, K. S. Latourette, L. A. Weigle, F. J. McConnell, H. P. van Dusen, William Paton, Francis Miller. "A message is a living word out of a living faith," and the message needed is indicated when the world which stands in need of it has been described—Prof. van Dusen's chapter on "The Mood of our Generation" being exceptionally good. The whole book, which examines the problem of the presentation of the Gospel to the modern world from many aspects, deserves careful study.

Truth and Tradition (Australian Book Co., 4s. 6d.), an expansion of Prof. S. Angus's defence against heresy in the Australian Presbyterian Assembly, is "a plea for practical and vital religion and for a re-interpretation of ancient theologies." It is a militant statement, for Prof. Angus does not conceal his convictions about

> the Atonement as a propitiatory all-sufficient sacrifice; the Deity of Christ; the Physical Resurrection; the Trinity; the supreme authority of the Scriptures of the Old and New Testaments.

Here are two examples of his style and method:

> We are told that the death of Christ is a propitiation for the sins of the world. Once more I ask the questions I previously asked. Who was propitiated? And what was the propitiation? What conception of God could yield the belief in propitiation? Certainly this doctrine neither derives from Jesus nor is it even consonant with his mind.
>
> In Jesus' religion there were no clergy; all were brothers of Jesus, and the saints of God were laymen. His Gospel was for the wayfaring man. None knew better than Jesus that to be traditionally minded is strife and death, but to be spiritually minded is peace with God, and peace with man, and life abounding.

Toyohiko Kagawa's *Christ and Japan* (S.C.M., 2s.) is a striking book, admirable alike in its earnestness and in the extent of the information it gives, though it is not well translated, and there is a misprint on p. 105. Kagawa recognizes the values in other religions—Shinto teaches reverence, Buddhism transcendentalism, Confucianism the golden mean and the harmonies of life—and he gives remarkable figures to show the growth of a new Shintoism of a militant, nationalistic shade. He tells, too, of a mission school whose students went through the five year course "without once attending a religious service." Especially valuable is his contri-

bution to the message now making its way in the Churches of every land:

> The only way to plant Christ's life deep in the soil of rural Japan is to discover and train a host of self-supporting evangelists. The most effective way to accomplish this is to raise up a lay-preacher type of rural worker. This farmer-preacher, who while tilling the soil labours for the souls of his fellow-farmers, should pioneer every part of the Empire.

M. Roger Bastide's *The Mystical Life* (Cape, 7s. 6d.) is translated from the French. It deals with religious mysticism only, traces the history of mystical practice and doctrine, discusses its psychology, and then estimates its value, asking "if ecstasy is the perception of a transcendent reality." The chapter on "The Technique of Mysticism" is very valuable, and the examination of the pathological, psychological, and sociological explanations, and of "The Mystical Love-Story," searching and thorough. An important contribution to the study of a difficult subject.

Companioned by Angels (Epworth Press, 3s. 6d.) is a volume of essays by the Rev. W. H. Bourne. It is handicapped by a superfluous and irrelevant Foreword, and by the homiletic turn which Mr. Bourne invariably gives to his themes. He has no small skill in essays *à la Boreham,* but we should like to see him write pure mathematics and not applied.

Everyman Prays (Allenson, 2s. 6d.) is a thoughtful little book in which the Rev. B. C. Plowright argues that the real difficulty of the Christian life is to "remain converted," and that the only road to success is that of spiritual discipline. Protestantism has failed to provide such discipline, and Mr. Plowright outlines a method by which he believes progress in Christian living can be assured. The method stresses the Quiet Time and the need for the inclusion in daily life of Thanksgiving, Self-examination, Meditation, and Intercession.

It would be deplorable were the Rev. W. E. Sangster's *God Does Guide Us* (Hodder, 3s. 6d.) the only assurance of God's guidance obtainable. All those who are endeavouring in their lives to carry out God's will and not their own believe that He guides, and by that belief they live from day to day. And with what Mr. Sangster has to say about prayer, and quiet, and the use of the Bible they will cordially agree. But so often Mr. Sangster seems to suggest that the "Group" way is the only way, and so often his examples are strangely unconvincing. One day he felt he must pay a certain pastoral call, though it was altogether out of his way. He did so, and received credit for remembering that it was the first anniversary of the death of the husband of the woman on whom he called. He had forgotten altogether, and quotes the case as an illustration of the wonderful guidance of God. But surely, surely, it might have been within the ordinary round of pastoral duty to note the anniversaries of bereavements. That is the way God desires to work in such cases—using the brains and sympathy of his children to help one another. We "let Him down" if we forget when He intends us to remember; sometimes, maybe, we are not reminded, and then we "let Him down" altogether.

In *The Five Minutes' Interval* (Epworth Press, 2s. 6d.) the Rev. P. J. Fisher offers classified "Devotional Suggestions for the 'Quiet Time.'" The book makes a helpful devotional anthology, selections from the Bible and other sources being interspersed with Mr. Fisher's own prayers. It is annoying to have to turn to the end of the book for the references.

The eight reasons given by the Rev. Jack C. Winslow, of the Christa Seva Sangha, India, in *Why I Believe in the Oxford Group* (Hodder, 1s. 6d.) are because it has made old things new, it makes an uncompromising moral challenge, it exhibits the miraculous effects of complete self-

surrender to Christ, it has made divine guidance more real, it has shown the possibilities of Christian fellowship, it has set in a new light the work of the ministry, it is bringing revival within the Church, and it shows the true way to the solution of the world's problems.

Christ Triumphant: An Anthology of Great Christian Experiences (Allen & Unwin, 5s.), compiled by N.G., is a product of the Group Movement. Classified under half-a-dozen headings such as "Surrender" and "Guidance of God," the selections range from the Old and New Testaments to Drs. Rufus and Stanley Jones and Dean Inge. A striking feature is the number of quotations from mystical writers. The "Brief Notes on the Authors" are rather *naïve*.

Volume II of "The Christian Religion: Its Origin and Progress" has the general title *The Expansion of the Christian Church* (Cambridge Press, 7s. 6d.). It contains three sections (separately, 2s. 6d. each), the first, *The Church in the Roman Empire,* by the Rev. P. Gardner-Smith, the second and third, both by Dr. Foakes-Jackson, on *The Church in the Middle Ages* and *The Church in England.* With such vast subjects the writers have a difficult task, but altogether the series is an extremely useful one.

Prof. S. J. Case, of Chicago, has rendered another useful service to students in his lectures *The Social Triumph of the Ancient Church* (Allen & Unwin, 6s.), in which he gathers together a mass of data relating to the church in the early centuries. He divides his study into "Ancient Religion and Human Values," "Christianity and Worldly Goods," "Christianity and Social Prestige," "Christianity and Politics," and "The Social Task of a Triumphant Church," the last chapter ending with the application to the present day, concluding:

> As in the history of the early church, so to-day success can come only through a long process of social effort as the church leads and shares in the concrete task of helping people to live together in a real world. The most effective way to Christianize the social order is to socialize the Christian religion.

Prof. H. H. Gowen's *A History of Religion* (S.P.C.K., 12s. 6d.) is a massive volume of nearly 700 pages. Prof. Gowen has read widely, and speaks with special authority about Oriental religions. Some critics may be inclined to think that this disturbs the proportion of his work. Roughly speaking, 100 pages each are devoted to "The Principles of Primitive Religion," "The Primitive Religions," "The Religions of the Orient," and "Judaism and Christianity to the rise of Islam." 30 pages are given to "The Story of Islam," another 100 pages to Christianity to the present day, and a final 30 pages to the future. The Reformation gets less than 20 pages, and while the *Mayflower* is mentioned, readers will search in vain for references to Congregationalism or Independency. The treatment may be open to criticism along these lines, and specialists will not be satisfied with the handling of their own subjects, but the book will nevertheless prove to be a useful work of reference for the student to have on his shelves.

Prof. William McDougall has been one of the most provocative teachers of our time in this country and in the United States. Biologist, psychologist, and sociologist, with psychical research and eugenics for his hobbies, his studies have ranged over many fields, as the fifteen essays collected in *Religion and the Sciences of Life* (Methuen, 8s. 6d.) amply indicate. Readers of these pages will perhaps be most interested in the first essay, which, Prof. McDougall asserts, his fellow scientists refuse to

take seriously. In it he shows how his studies have led him from agnosticism to religion; while he is not and has never been a member of any Church,

> for nearly fifty years I have weighed the evidences and the arguments in an impartial and agnostic spirit and have found that they incline me more and more towards the vague though positive conclusion here indicated.

In Vol. I of his Lectures *The Fear of the Dead in Primitive Religion* Sir J. G. Frazer gave illustrations of the way in which primitive man tried to get rid of the dangerous spirits of the dead by persuasion and conciliation. The six Lectures in Vol. II (Macmillan, 10s. 6d.) show how he tried the method of force (the method of fraud is to be dealt with in another volume.) Roads were barricaded, barriers of fire and water interposed, bodies mutilated and maimed, the property of the dead destroyed, and many other means adopted to ensure that the feared spirits were kept away.

Dr. John Baillie's *And the Life Everlasting* (Oxford Press, 10s. 6d.) comes appropriately at the time of his appointment to the Chair of Divinity in Edinburgh. The lectures it contains retain a pleasant conversational note, and, while the scholarship is evident, the profound religious faith of the writer is the feature that remains with us as we close the book. As Dr. Baillie says, his treatment is not speculative, but directed to show how the Christian belief in immortality, intellectually grasped, as not mere survival, but life with God, life abundant, is of the utmost significance. From animism to Barthianism the problem is surveyed, with rich illustration from many literatures, and the result is a volume which will amply repay readers.

Prof. W. P. Montague's Ingersoll Lecture *The Chances of Surviving Death* (Oxford Press, 4s. 6d.) is hard going in some places, but its conclusion is intelligible to all:

> The third and highest prospect for eternity is that personal life, at least, not only goes on growing, but wins to some strange mystic union with that greater Life in which it has its little being. Precious and indispensable for value as personality appears, there is something tragically wanting; and as in every finite thing, but more acutely, a sort of wound that cries for healing. If that vaguely longed-for supplement to our being could come, and come without the annihilation of such being as we already have, then would eternity hold out to us the prospect of something unimaginably more than mere survival.

Inquiry into the Unknown (Methuen, 3s. 6d.) contains the B.B.C. talks recently delivered, edited by Mr. Theodore Besterman. They deal with psychical research, telepathy, fire-walking, foreknowledge, ghosts, and survival. The summing-up is by Prof. C. D. Broad.

Mr. B. Paul's *Voices from the Past* (Paragon, 2s. 6d.) purports to tell of spirit visits to the writer and his family. It is entirely unscientific, often inaccurate, and frequently absurd. The visitors include Moses and Elisha, Viscount Grey and Earl Haig, notorious murderers of recent years, Joan of Arc and Queen Elizabeth, Rasputin and Madame Dubarry, Henry Irving and Nero, Spurgeon and "Sylvester" Horne. The value of the book may be gauged from the fact that Horne, who gave "quite a lengthy address," when asked "What part of the Bible puzzled you most?" replied, "Revelations"!!

In *Rome and Reunion* (Burns, Oates, 3s. 6d.) Dr. E. C. Messenger has made a very useful "Collection of Papal Pronouncements" dating from 1864 to 1927, and including the Infallibility Decree of 1870.

The Rev. A. K. Campbell's *The Road From Rome* (Allan, 2s. 6d.) tells of an Anglo-Catholic priest who went to Rome, was unhappy there, and

returned to the Church of England. Infallibility proved to be the great stumbling block; everything else about Roman Catholicism Mr. Campbell seemed able to accept.

> What is distinctively and exclusively Roman is the view of Authority, localized in the Papacy, and identified with inerrancy, and the consequent mental attitude of submission which this demands.

A large part of the chapter "What I Believe" is really an exposition of the Congregational position. Indeed the first five of the seven points express that position very well. On the other hand there are foolish sentences like this :—

> It is interesting to reflect how extremes meet: Nonconformists and Roman Catholics are alike in professing belief in Verbal Inspiration and in having ugly churches.

Mr. Brian Wibberley's *Music and Religion* (Epworth Press, 10s. 6d.) is an ambitious book, which he himself calls "A Historical and Philosophical Survey." The place of music in non-Christian religions is described, and then comes what is the most important section in the survey, over 100 pages devoted to "Music in the Christian Religion." Few readers will not be able to glean something from the account of music in the Roman, the Reformed Continental, and the English Churches, or from the chapter "Specialized Forms of Sacred Music." Some will be surprised to find high praise bestowed upon the *Congregational Hymnary*—words and music alike. The second part of the book—"Philosophical and Constructive"—discusses "The Postulates of Religion" and "The Rationale of Music"; then, under "Relations of Music and Religion" we have chapters on "The Musical Faculty and the Religious Consciousness," "Music and the Absolute in Religion," and "Music and the Characteristic in Religion." Mr. Wibberley is an enthusiast, and he has read widely, and musicians and non-musicians alike will be grateful to him for a study which, if its range is too wide, is both scholarly and informing.

A group of books dealing with the new Methodist Hymn-Book follows. The Methodist Church is fortunate in having the wide knowledge of the Rev. John Telford to draw upon, and his handbook, *The New Methodist Hymn-Book illustrated in History and Experience* (Epworth Press, 6s.) will prove as useful as Dr. Moffatt's parallel book for the Presbyterians. There are slips, inevitable in a book of this kind, but the lover of hymns will have many a happy hour turning the pages. The Rev. J. C. Mantripp's *The Devotional Use of the Methodist Hymn-Book* (Epworth Press, 3s. 6d.) should help to make the book of service to the individual, while the *Subject, Textual, and Lineal Indexes* (Methodist Conference Office, 5s.) to the book—a monument of labour—will be handy for reference.

Spiritual Healing: *A Critical Appreciation* (S.C.M., 2s. 6d.) which bears the names of the Revs. Malcolm Spencer and H. W. Workman, scarcely maintains its promise. The result of a prolonged investigation by the Guild of Health, it would, we hoped, set out clearly: (1) The evidence of what has been done in our own times; (2) The methods which are efficacious and to be recommended, and those which are to be avoided; (3) Advice as to the wisdom of attempts at healing by ministers, either alone or in co-operation with a medical practitioner. The book gives the impression of premature publication; it is easy to discern where one writer takes the pen from the other, and the chapters by Drs. F. E. England and J. Burnett Rae are not articulated with the rest of the book.

Last year Mr. J. D. Beresford wrote a novel, *The Camberwell Miracle,* in which the central character was a doctor who made cures without knowing why or how. Mr. Beresford was thus led into a study of faith-healing,

and in *The Case for Faith-Healing* (Allen & Unwin, 5s.) he has written a book which demands attention, especially that of Christians. Mr. Beresford is by no means an orthodox Christian, but he is truly religious, and he includes the phenomena of Lourdes among the data which have convinced him that there are possibilities of great extension in the practice of faith-healing.

Miss Margaret T. Monro's *Breaking Out of Prison* (Methuen, 3s. 6d.) is "A Book for the Deaf and their Friends." Written by one herself deaf, it is "on the spot" all the time, and is specially valuable in reminding friends of deaf people of all they can do to help. Miss Monro is a great believer in lip-reading, and altogether she writes with sympathy as well as exact knowledge.

It can scarcely be said that the Christian Churches are tackling adequately the question of the teaching of temperance. Bands of Hope on the old lines have largely ceased to hold the children, and often Scout and similar organizations fail in practice to give the teaching which in theory they are supposed to give. Workers among the young should therefore welcome the Rev. E. C. Urwin's useful book, *The Teaching of Temperance and Self-Control* (S.S.U., 2s. 6d.).

Two books from across the Atlantic deserve careful reading. Dean Christian Gauss, of Princeton, calls his **A Primer for To-morrow* (Scribners, 10s. 6d.) "An Introduction to Contemporary Civilization." It is a pleasure to read his well-written pages, unencumbered by footnotes (though there are slips on pp. 161, 211, 251, 257), and we are struck by the force of his analysis of the disintegration of modern society. The sources of personal, divinely constituted authority have disappeared, the steadying influence of past events such as Adam's fall and Christ's resurrection has gone, and faith in the inevitability of progress has followed them. Nationalism, capitalism, and science all greatly accelerated progress, while they secularized life, and the industrial revolution was the perfect juncture of the three. Now hostilities between the three are developing : imperialism and capitalism have woefully failed, and science is speculating

> whether there may not be within nature and within men an inner spirit which has neither shape nor volume nor number, but whose significance lies within itself.

Nationalism and capitalism can no longer offer outlet for man's creative activity, and the future of civilization depends on whether that activity can find expression in the one world left to conquer, that of religion, and build into our own day abiding human values. Dean Gauss works out his thesis in a fascinating way, touching on many points : we found of particular interest his discussion of the possibility of social revolution, and especially his claim that one sure sign of a coming revolution is when the intellectuals transfer their allegiance from the existing order. Thus Montesquieu, Voltaire, Rousseau, Diderot were all against the existing *régime,* whereas in the preceding age of Corneille and Racine not one of the great authors questioned it. Altogether a stimulating and suggestive book, which we hope Prof. Reinhold Niebuhr will read, for it covers much of the ground of his own *Reflections on the end of an Era* (Scribners, 10s. 6d.). A perusal would perhaps help him to simplify his style, which, as we have more than once urged, puts huge obstacles in the way of his message, so much so that readers would not be greatly to blame if they concluded that his sonorous and bombastic paragraphs signified nothing. Prof. Niebuhr still runs to polysyllables and involved sentences (ten lines of print sometimes) ; this is not an extreme example :

> In this subjection and subordination there is a more or less conscious or unconscious recognition of the arbitrary, irrational and tentative character of any particular life-expression and a consequent desire to eliminate the peril of death by transferring it into a more absolute form of life.

The wrapper itself illustrates both the style and the contents of the book:

> The basic conviction . . . . is that the liberal culture of modernity is quite unable to give guidance and direction to a confused generation which faces the disintegration of a social system and task of building a new one . . . . Adequate spiritual guidance can come only through a more radical political orientation and more conservative religious convictions than are comprehended in the culture of our era.

Prof. Niebuhr finds our western social system moribund and afflicted with the diseases of senility, fascism being the delirium which precedes the death of capitalism. He has much which is fruitful and suggestive to say, though at times his dogmatism reminds us of the pulpit rather than the classroom; war, *e.g.*, is inevitable in Europe, and is "only a matter of years." A misprint on p. 175.

There is no philosopher in the British Isles more readable and stimulating than Prof. A. E. Taylor, and those who read everything he writes will be glad to see *Philosophical Studies* (Macmillan, 15s.)—papers reprinted from the *Proceedings of the Aristotelian Society, Mind,* and other journals. Pure philosophers will find much on which to break their teeth—we ourselves have broken our hearts on "Forms and Numbers: A Study in Platonic Metaphysics"—but there are papers which mere historians can read and enjoy. We turned first to the commemoration address on "St. Thomas Aquinas as a Philosopher," an exposition of the dictum that the work of Aquinas "combines high originality with an unsurpassed sobriety of judgment and sense for reality." We then turned to "Francis Bacon," with its theory that Bacon will stand with Plato and Leibniz as the greatest of natural philosophers. Among the eleven papers are "Knowing and Believing," "Is Goodness a Quality?", "Some Features of Butler's Ethics," and "David Hume and the Miraculous."

We have to confess that Prof. Hilda D. Oakeley's *History and The Self* (Williams & Norgate, 10s. 6d.) leaves us dazzled and bewildered. When one has delved for truth among musty manuscripts, estimated contemporary evidence, and often toiled all night and caught nothing, history seems difficult enough without the philosophical complications Miss Oakeley introduces. Indeed philosophy rather than history dominates the book—on four pages we have F. H. Bradley, Max Planck, A. N. Whitehead, C. D. Broad, and S. Alexander. What Miss Oakeley is really getting at one who makes no pretensions to philosophy finds it hard to discover; perhaps on a second reading the light will dawn; we admit that there seems to be something there, but as yet ——.

If one Professor of History turns to philosophy another turns to economics and politics. Prof. R. B. Mowat's *Revolution and Recovery* (Arrowsmith, 6s.) reveals him as a free trader and a believer in democracy; indeed, he declares categorically:

> A democratic parliament has proved to be in every country in the history of the last 500 years the only sure safeguard of the personal liberty of the citizens.

The most valuable part of his survey of post-war events, however, is his analysis of the economic situation. Quotas, subsidies, tariffs, restriction of production, all added to the evil done to trade by the War. The depression, however, reached its climax in the middle of 1933, and now "recovery goes slowly onward." A courageous and forthright book.

The seven lectures in **Personal Ethics* (Oxford Press, 5s.) are by six Oxford Dons and one former Don, and very suggestive they are. The subjects are "Education" (B. H. Streeter), "Marriage" (K. E. Kirk—exceptionably able), "Patriotism" (J. P. R. Maud), "Social Inequalities" (C. R. Morris), "Earning and Spending" (R. L. Hall), "Gambling" (R. C. Mortimer) and "Ethics and Religion" (J. S. Bezzant), which is so good that it makes us wish all the more that the Chancellor of Liverpool Cathedral would concentrate on this kind of work in preference to the deplorably petulant and unworthy letters which have recently appeared over his name in *The Times*.

Mrs. Janet Chance's *The Romance of Reality* (Allen & Unwin, 5s.) is a plea for realism, especially in the spheres of personal life, sexual ethics, and education. Here she once again exhibits the dogmatism and partiality that have marked her previous books. Sentences like the following are frequent:

> The Churches are the enemy *par excellence* of the good and the idealistic life.
>
> Life is luckily not a shipwreck, but neither is it the kind of picnic talked about in church.

We wonder how long it is since Mrs. Chance went to church!

Dr. Enid Charles's intensely interesting book *The Twilight of Parenthood* (Watts, 7s. 6d.) is a plea for a planned ecology. A fascinating first chapter shows the numerous ways in which science has multiplied the productivity of the earth: the addition of potash fertilizers has increased the profit on citrus trees by £30 an acre; in Scandinavian countries central heating for pigs has reduced the requisite food ration by a fifth—these are two of many illustrations of science at work. Dr. Charles strongly protests against the theory that the world is becoming overpopulated. Her statistical chapters are not always easy to understand, but they show that in England, the United States, and many other countries, the "net reproduction rate" is now less than unity.

> Two generations is about the length of time between the beginning of a decline in the birth rate and a decline in population.
>
> In the absence of immigration or a rise of fertility the population of England must therefore dwindle away, in spite of all improvements which tend to reduce mortality.

In Mr. G. R. Scott's *The New Art of Love* (Bale, 3s. 6d.), as so often nowadays, love is a euphuism for sexual intercourse. This is the sixth book Mr. Scott has written on this and kindred subjects; if people fail to make this side of marriage a success it will not be for want of advice! A few years ago books of this kind were rare; now there are so many of them that a "close season" seems requisite.

Dr. J. A. Goldsmid's *Companionate Marriage* (Heinemann, 2s. 6d.) discusses the subject from the medical and legal aspects. He is a wholehearted supporter of companionate marriage on the lines of Judge Lindsey's proposals, with all it involves. He argues that "monogamy exists in name only in our modern civilization," and that development on the suggested lines could not but result in increased general well-being.

The sub-title of Miss Elizabeth Macadam's *The New Philanthropy* (Allen & Unwin, 7s. 6d.) aptly describes the contents of the book: "A Study in the Relations between the Statutory and Voluntary Social Services." Miss Macadam possesses an intimate knowledge of her subject, and she writes wisely on the many aspects of voluntary service and the way they should be related to State and municipal action. We are glad to see the attention she pays to the question of securing the most suitable and

best qualified persons for local administration; one of the most discouraging features of public life to-day is that while churchgoers often criticize the conduct of local affairs comparatively few of them are willing to take part in it. Miss Macadam has written an important book which all connected with the churches should read.

This is an age of initials. We wonder how many readers of this journal know the meaning of "F.P.S.I." The "Federation of Progressive Societies and Individuals," recently formed under the Presidency of Mr. C. E. M. Joad, makes its bow to the public in *Manifesto* (Allen & Unwin, 7s. 6d.) The aims of the Federation are extremely wide, and in general will probably win the support of progressive Free Churchmen, though there are details which call for much more thorough consideration. The Introduction by Mr. H. G. Wells stresses the need for "a common creed for Left Parties the world over"; Prof. Joad believes that it should not be impossible for Socialism in power to secure its ends by constitutional methods. It is well that we should have this book in order to see the aims of some of our leading progressives, though their contemptuous way of regarding religion is as unscientific as it is regrettable.

Not long ago we commended to readers Dr. Julius F. Hecker's books on the present situation in Russia. He has now followed them up by *Russian Sociology* (Chapman & Hall, 8s. 6d.), which should be widely read, for it deals with the development of the ideas underlying the Russian Revolution. How many students of economics and social questions in England could state the theories of Pobyedonoscev, of Lavrov or Kareyev, or even of Lenin's master, Plekhanov, and later writers. Here all their contributions to sociology are summarized, and the result verifies Dr. Hecker's claim:

> From a largely academic study commenced by Marx and Engels, Communist sociology has grown, through the direction given to it by the genius of Lenin, into a magnificent science of socialist planning, a science which is still in its infancy but which has all the promise of delivering humanity from the anarchist chaos into which the capitalist system of production has placed it.

Two points worthy of study are Marx's

> Force has always been the midwife of an old society pregnant with a new one,

and the striking fact that revolutionary movements have always taken place in times of national trouble:

> For example, the emancipation of the serfs and other civic reforms of the sixties were made possible after the disasters of the Crimean War. Fifty years later the government had to yield to the demand for a representative parliament when again disastrously humiliated during the Russo-Japanese War and the revolution which followed it. The final collapse of the autocracy followed in the wake of the Russian disasters in the World War.

The Man and the Hour (Allan, 5s.), edited by Mr. Arthur Bryant, contains six lectures delivered at Ashridge. Between Prof. Hearnshaw's blustering account of King Edward VII and Mr. E. W. D. Tennant's hysterical sketch of Hitler we have "Lenin" (Mr. R. H. Bruce Lockhart), "Briand" (Prof. R. B. Mowat), "Pilsudski" (Mr. Eric J. Patterson), and "Mussolini" (Sir Charles Petrie). Democracy, of course, is Dr. Hearnshaw's *bête noire,* but he should be careful to spell *bête noire* correctly.

Peter Betroff, a Russian, and his wife Irma, a German, are the authors of *The Secret of Hitler's Victory* (Hogarth Press, 3s. 6d.). They have escaped the Red revolution in Russia and the Brown one in Germany, and

are now exiles. Social Democrats, their account of recent events in Germany is not unnaturally *ex parte* and embittered—we have "the brown beasts" and the like—but it will help to explain the remarkable collapse of the Socialists and Communists before the Nazis. Unfortunately the only solution the writers seem to envisage is that

> the working-class in the middle of the 20th century cannot fight *only* by the ballot-box and resolutions—it must get back to its revolutionary starting-point.

Mr. Bjarne Braatoy's *Labour and War* (Allen & Unwin, 8s. 6d.) we found a disappointing book. It is said to discuss "The Theory of Labour Action to Prevent War," but as a matter of fact only one-third of the book is given directly to this subject. The first third discusses "Institutions of War Prevention," the second "Labour Forces," and it is only in the last sixty or so pages that we really come to an examination of steps Labour might take to prevent war. Mr. Braatoy is the London correspondent of a series of Continental papers with many contacts abroad. He could have given us a more useful book.

It is a pity the Bengal Lancer does not stick to his lance, for Major Yeats-Brown has shown himself to be possessed of no mean powers. His *Dogs of War*! (Davies, 6s.), which purports to be a reply to Mr. Beverley Nichols's *Cry Havoc*! betrays the fact that Major Yeats-Brown has more vigour of language than acuteness of mind : he has not learnt that to go red in the face and shout a thing three times does not make it true. The *Punch* reviewer puts the matter gently but faithfully, when he says of Major Yeats-Brown :

> He has been labelled (he tells us) "nauseatingly pre-1914", and, although I should qualify the adverb, I should allow the adjective to stand.

Mr. J. S. Hoyland in *Digging with the Unemployed* (S.C.M., 2s.) brings his gifts of sympathy and description to our most difficult social problem. He tells of how "the Gang" has worked in different parts of the country, not paternally, but in such a way as to arouse the community spirit as well as to give practical help. Not the least important part of this work is the part taken by parties of schoolboys. An intensely human book which should be widely read. Mr. Hoyland has also "adapted for the press" translations of Indian lyrics made in jail by Mr. Gandhi. These he has published under the title *Songs from Prison* (Allen & Unwin, 5s. & 3s. 6d.), while his *Indian Dawn* (Heffer, 5s.) contains selections from those volumes of prayers and aspirations many people have come to use, to their soul's good. They breathe love for God and man—and animals, love for India and for nature.

Dom Fernand Cabrol, the Abbot of Farnborough, has written the life of *Saint Benedict* (Burns, 5s.) the founder of his Order. The claim that his study "will emancipate the Saint from the realm of legend, and fix him for ever in history" can scarcely be substantiated; indeed it will make the scientific historian smile, especially as he reads of a heart "gnawed by jealousy" and an "odious neighbour" and the like.

Miss Edith Oliver's *The Eccentric Life of Alexander Cruden* (Faber, 12s. 6d.) will surprise many to whom Cruden has so far been no more than a name on a *Concordance*. Born in 1699, an early disappointment in love caused or revealed the mental instability which shadowed Cruden all his days, made him woo a lady who did not know him, and pester the King for a knighthood and the Earl of Derby to re-instate him in the post of French reader when he had no idea of the pronunciation of French. With all his eccentricities Alexander, who aspired to be a corrector of morals as well

as a corrector of the press, wins our sympathy all through. He was a tireless worker—it is said that the only two omissions discovered in the *Concordance* are "*Huz,* the brother of Buz" and the "*powders* of the merchants" (ministerial readers may test their knowledge by trying to locate the passages)—and utterly selfless in his efforts for reform. Miss Oliver gives a moving account of his successful attempt to save a poor seaman from the gallows, and the way he succoured a woman of the streets.

Mr. Charles Booth's *Zachary Macaulay* (Longmans, 6s.) is commendably brief, but it includes a good deal about slavery as well as about its subject. Zachary went in his teens to Jamaica, where he not only took part in the oppression of slaves, but lived a dissolute life. Returning to London when 21, he was converted, and by the time he was 26 was Governor of the new colony of Sierra Leone. Finally returning to England five years later he became the inspirer of the Anti-Slavery Movement, supplying its Parliamentary protagonists with irrefutable facts and figures. Mr. Booth calls him

> the first of the scientific investigators . . . a brilliant statistician, scrupulously accurate and fair . . . . (with) an amazingly retentive memory . . . . the walking encyclopædia of the Movement.

Zachary lived from 1768 to 1838, and it is fitting that his work should not be forgotten.

It is to be feared that few people in England, outside the philosophers, know much of George Holmes Howison, born a hundred years ago, Professor in the University of California, and "one of the most successful and inspiring teachers of philosophy that America has yet produced." To *George Holmes Howison: Philosopher and Teacher* (California and Cambridge Presses, 11s. 6d.) his former pupil, Dr. G. M. Stratton, has contributed a biographical sketch, and his friend Prof. J. W. Buckham, already well-known to readers of these pages, a selection from his writings and a bibliography. "Gadfly" and "goad," and evidently something of a "character," Howison trained men for Chairs in many American Universities, and though he was primarily a lecturer rather than a writer, this selection gives some idea of his qualities and of his position. It is a pity he wrote so little.

Here are books about two of the most famous Indians of our day. Mr. C. F. Andrews's **Sadhu Sundar Singh* (Hodder, 3s. 6d.) tells of the winsome and attractive Sikh who became a Christian Sadhu, and, so far as we know, lost his life on a solitary missionary journey to Tibet in 1929. All who have read either the Sadhu's parables, or previous accounts of his life, will find interest and inspiration in this sympathetic and intimate memoir. It will surprise most people to learn that Sundar was born as late as 1889. His witness for freedom from organization and external trappings, his insistence on the supremacy of the things of the Spirit, have their lesson for Western Christendom. The melodramatic title of Mr. Glorney Bolton's *The Tragedy of Gandhi* (Allen & Unwin, 10s. 6d.) indicates the weakness of a very readable, even racy, account of Gandhi's life and work. Mr. Bolton writes well, if with a journalistic touch, and this book would serve admirably as an introduction to the problem of India for those who would be deterred by the Report of the Simon Commission and the like. In the main, too, we think Mr. Bolton is reliable, though doubts arise when we find him wrong in detail: Mr. Gandhi when in Bow did not take his morning walk at 4 o'clock, but about 5.30—early enough for an Englishman. There are misprints on pp. 78, 173 (two in one word!), and 282. We commend both these books to English readers.

The Rev. Stephen Neill's *Builders of the Indian Church* (Livingstone Press, 2s.) is an admirable sketch of the long story of Indian Missions, a story which at one time thrills by its heroism, and at another makes Western Christians ashamed because they have done so little.

The posthumous *Recollections of Sir Henry Dickens* (Heinemann, 18s.), written when he was an octogenarian, make good reading. Dickensians will undoubtedly turn first to the early chapters, which tell of Charles Dickens—Sir Henry was 21 when his father died: here we have Dickens in the home, and the many friends who visited Gad's Hill. The rest of the book is certainly not less interesting, especially those pages which deal with Sir Henry's life at the Bar, and as Common Serjeant: there are many good stories of Bench and Bar. Sir Henry is quite frank about his disappointment at not being called to the Bench—but, as he philosophically says, this was the one bit of bad luck in a career otherwise blessed with good fortune. His love for music and the drama contributes to an engaging story.

From Mr. Jack Lindsay come two books of translations (Mathews & Marrot, 7s. 6d. each) which will delight many a reader. *I Am A Roman* is an anthology "designed to reveal the Roman impulse and purpose in antiquity, and to illustrate the nature of the old Roman life." Virgil and Horace, Cicero and Seneca, Tacitus and Pliny, Ovid and Catullus, Marcus Aurelius and Juvenal, Inscriptions from Pompeii, jokes, and epitaphs, all have their place. *Medieval Latin Poets,* a selection from the years 400 to 1400, aims at showing that the Dark Ages were not so black as they were painted. Prudentius, Boethius, St. Columba, and Fortunatus are among those who open, and there are many names, familiar and unfamiliar, before we reach the *Epistles of Obscure Men* at the close.

In *The Women of My Time* (Dickson, 12s. 6d.) Mrs. Janet E. Courtney has given us a very readable and informing book. Beginning with pioneers in the education of women and going on to the novelists of the 'nineties, she only ends with Katharine Mansfield, Rose Macaulay, Virginia Woolf, and Edith Sitwell. A chapter is given to "Scholars and Travellers," another to "The New Philanthropy" (Mrs. Barnett, Octavia Hill, Mrs. Webb), and others to "The Early Civil Servants," "The Labour Women," "Suffragists and Suffragettes," "Women in Parliament," and "Personal Service." Mrs. Courtney has the power of making a person live in her pages: the pictures of Mrs. Mark Pattison (Lady Dilke), Mary MacArthur, and Lady Cowdray are brilliantly done.

The *Victorian Wallflowers* (Cape, 10s. 6d.) about whom Mr. Malcolm Elwin writes are "Christopher North," William Maginn, "Ingoldsby," Harrison Ainsworth, John Forster, Wilkie Collins, Mrs. Henry Wood, R. D. Blackmore, and Ouida. His sketches tell us a good deal about these authors who "got good seconds," and they will be found very readable. The book is specially valuable in the light it throws on the periodical literature of the Victorian age: it sustains the thesis that the high-class literary periodical failed when "magazine readers evinced an increasing distaste for intellectual effort, definitely inclining to milder forms of mental recreation."

Mr. H. C. Minchin's *Walter Savage Landor* (Methuen, 6s.) prints letters from Landor to Browning in the closing years of the "old lion's" life, when he is waging warfare with his family and landlady after his wont. The book's chief value lies in the picture it presents of Browning's unfailing kindness to and patience with a troublesome old man, and in two new "Imaginary Conversations."

Perhaps the bibliophile will be most grateful of all for *Coleridge* (Constable, 10s. 6d.), the centenary volume which Mr. Edmund Blunden and Mr. E. L. Griggs have edited, for Dr. J. L. Haney's account of the marginalia is perhaps the most valuable contribution in the book. We have, too, long extracts from E. H. Coleridge's unpublished life of his grandfather, an unpublished letter from Sara to Hartley about their father's death, and also some contemporary allusions to that event collected by Prof. E. J. Morley. Dr. J. H. Muirhead answers the question "Metaphysician or Mystic?", Mr. Harold Beeley deals with politics and Mr. Blunden with Christ's Hospital days, while among other contributors are Prof. G. M. Harper and Dr. A. D. Snyder.

Prefaces (Constable, 12s. 6d.) is a massive volume of 800 pages in which Mr. Bernard Shaw has collected the prefaces to his plays. He introduces them in a characteristic outburst, in which he claims that books have not the slightest influence on rulers and voters :

> Anyone attempting to take the sayings of Jesus seriously would get into trouble not only with his neighbours but with the law . . . . All the political futility which has forced men of the calibre of Mussolini, Kemal, and Hitler to assume dictatorship might have been saved if people had only believed what Dickens told them in *Little Dorrit* . . . . And so it comes to pass *Utopia,* or *Tom Jones,* or *Little Dorrit,* or even the plays of Aristophanes that these prefaces of mine are no more out of date than the Gospels, or or Euripides and the Socratian dialogues of Plato.

At any rate, here is reading for many a long winter's evening.

Is it possible to write poetry with a purpose? Mr. T. S. Eliot's *The Rock* (Faber, 2s. 6d.) is "a pageant play written for performance on behalf of the 45 Churches Fund of the Diocese of London," and it was recently produced at Sadlers' Wells. We have heard that the play was quite effective, though, apart from occasional lines in the choruses, there is little in the text to suggest that Mr. Eliot lays claims to being a poet. And there is repentence on p. 21.

The latest anthology is Mr. Guy Boas's *Anthology of Wit* (Macmillan, 6s.), 42 pieces classified under "People," "Occasions," "Thoughts," "Adventures." Swift, Sterne, Fielding, Addison, Jane Austen are associated with moderns—Lord Hewart, "Q," G. K. Chesterton, A. A. Milne, J. B. Priestley, Ian Hay, and Rose Macaulay. The wit in some of the selections is hard to seek : Lord Hewart's after-dinner speech is as good as anything.

No volume published by the Anglo-Swedish Literary Foundation (established by means of Mr. Bernard Shaw's donation of the Nobel Prize) will be more welcome than *Modern Swedish Short Stories* (Cape, 8s. 6d.), which contains 46 stories of varying length. "Modern" here goes back to Strindberg, who is represented by two stories, and Hjalmar Söderberg, who has seven. The stories vary in length, one of the shortest being Söderberg's "The Holy Sacrament," a horrible story of an old clergyman who interrupts the telling of bawdy stories to ask if a boy of 16 in the party has been confirmed, and on getting an affirmative reply, orders the talk to continue. Berger's "The Silver Fish," Hellström's "Mrs. Pettersson," Siwertz's "Fellow Travellers," and Bergman's "Can you cure me, Doctor?" are among the best of a bunch which shows the Swedes have no mean gifts in this *genre*.

Congregationalism seems to be making its way into modern fiction. Mr. A. T. Rich's *Mount and Multitude* (Skeffington, 7s. 6d.) is the story of a Congregational minister who goes to a pastorate in a town with much unemployment, to find he is minister of "Ferguson's church," Ferguson

being the employer-deacon who loves the church much, but loves "bossing" it more. Of the minister's attempts to help the unemployed, whose rioting brings blindness to his child, and of his bitter conflict with Ferguson the story tells. It is the work of one not without knowledge of the life of the churches, though at times the knowledge stumbles and the situation described relates to yesterday rather than to-day.

Miss Joan Temple will write a good novel when she has put psycho-analysis behind her back. *Duologue* (Mathews & Marrot, 8s. 6d.) is a hotch-potch of repression, introversion, perversion, fixations, and all the rest of it, with healing by touch thrown in. Despite all this it has the makings of an excellent story, and when Miss Temple is willing to let the story tell itself without airing her theories she will do well.

EDITOR.

Dr. H. T. Powell's *The Fall of Man—its place in modern thought* (S.P.C.K., 5s.) is a useful book, because it is quite clear what the writer thinks; because what he thinks is what many other people also now think, only that they cannot express themselves so clearly; and because the writer possesses an adequate knowledge of the Biblical and other historical data of his subject and can be trusted as a guide. What Dr. Powell thinks is that the doctrine of original sin must be altogether abandoned by Christian theology. He holds that sin is traceable to the imperfect control of instinct and impulse by reason and will; but that it was in the purpose of God to educate men, or to allow them to educate themselves, by making mistakes and coming, or being brought, out of them. He appeals for support to the Jewish doctrine of the *yetzer,* which he concludes Jesus must have held: Paul is not to be followed so far as he goes beyond this, and in any case he left the matter of original sin very obscure, and is altogether remote from the later position of Augustine and Calvin. The attempt of Dr. Williams to reconstruct the doctrine of original sin is altogether disallowed: the notion of a world-soul that went wrong even before men appeared on the earth is dismissed as fantastic.

One must admire the clearness and candour of Dr. Powell, but it is manifest that he really gives no explanation why sin is empirically universal. Perhaps no satisfactory explanation can be given; but it is the attempt to give it that has led to the various theories of original sin. It may be worth while to remember that even so optimistic a spirit as Robert Browning found it necessary to believe in original sin, and to give a powerful expression to his belief in his notable poem, *Gold Hair.*

ROBERT S. FRANKS.

In his Foreword to the Rev. Alexander McLeish's *Jesus Christ and World Evangelization* (Lutterworth Press, 2s.) Dr. John R. Mott assures us that

> those who devote to the study of this vital work hard, thorough-going thinking, courageous thinking, and, above all, conclusive thinking in the light of the evidence, will find the treatment of the subject intellectually most stimulating and expansive, its implications conscience-shaking and its challenge faith-quickening.

The book is an attempt to relate the original motto of the Student Volunteer Movement expressed in Dr. Mott's once famous book, *The Evangelization of the World in this Generation,* to the expectation of the *N.T.* that Christ's work would be accomplished in the life-time of the first believers. The first and larger half of the book thus deals with the most difficult of all *N.T.* problems—the meaning of its apocalyptic hope. Mr. McLeish seems unduly to simplify that problem. The first chapter dealing

with the teaching of our Lord has for its motto a quotation from "A Gentleman with a Duster." On a problem so complex we should have preferred a reference to Canon Streeter or Professor Burkitt. In his treatment of St. Paul's expectation of the swift return of Christ Mr. McLeish ignores the change, if not in teaching, yet in emotional tension, so that the "soon" passed into the "not yet." But the main contention of the chapters devoted to the *N.T.* deserves careful consideration. Our Lord's "prophetic statement regarding His generation could only be apprehended by faith, and realized by obedience," whilst the "chequered career of the Christian Church" is to be explained by the failure of the Apostles—apart from St. Paul—to use "the divine opportunity" of evangelizing the world. The concluding chapters of this book are a plea for "the prophetic outlook," which "reckoning not of space or time must necessarily be a world-view and a generation view."

To the reviewer the book appears unduly to simplify the apocalyptic element in the *N.T.*, but, although we may not be able to accept all its arguments, we may gain from this stimulating book a fresh vision of the supernatural power available for a Church intent on world-evangelization.

Dr. A. J. Appasamy's *The Johannine Doctrine of Life* (S.P.C.K., 5s.) is a supplement to the writer's study of Johannine thought, *Christianity as Bhakti Marga,* already reviewed in these pages. In it he contrasts the Hindu and the Christian conception of that life in God which both Hinduism and Christianity regard as the goal of religion.

Hindu writers, accustomed to think of the Divine through various contradictory symbols, often ignore unduly the difference between Christianity and Hinduism. Indian Christians, themselves knowing Hinduism at its worst and not its best and inheriting from the early missionaries the tradition of harsh judgment, are sometimes unduly reluctant to realize the affinities between the highest aspirations of Hinduism and those needs which find in Christ their satisfaction.

Dr. Appasamy writes always with sympathy and discrimination, whilst his studies at Harvard and Oxford have given him the necessary background of New Testament scholarship. He pleads with his fellow Indian Christians to try "to understand and to appropriate the spirit of the best that India has to offer" and looks forward to the time when Christianity will rise in India "like some immense cathedral" whose "stability and strength" will be increased by "the buttresses" of whatever we take over from Hinduism. There is obviously peril in the attempt and of this peril Dr. Appasamy is well aware. But the Indian Church needs to-day an Origen more than a Tertullian, and it is men like Dr. Appasamy who are helping to make Christianity intelligible and attractive to educated Hindus. But this book is not for Hindus or Indian Christians only. It is an illuminating exposition of Johannine ideas from which we all may profit, and any difficulty Western readers might have in reading a book which interprets Christianity through Indian terms is removed by the short glossary Dr. Appasamy has provided.

We hope that in this country also this book will be widely read.

SYDNEY CAVE.

In his Warburton Lectures, *God and the Astronomers* (Longmans, 12s. 6d.) Dean Inge looks at the newer physical theory, particularly the writings of Jeans and Eddington, against the background of philosophy through the ages instead of facing it as a revolt against the deification of mechanism which we inherited from the eighteenth century. In his criticism of the physicists he is hardly fair to that which, after all, is fundamental in all their work—the provisional nature of all their theories. Jeans does

not propound a pan-mathematical theory of the universe; he remarks that "from this point of view" (that of the theoretical physicist) the universe appears as a great thought and the Creator as a pure mathematician. But the view is not complete and exclusive.

That the second law of thermodynamics sets a great puzzle for the philosophers is not to be denied. The conclusion to which the Dean comes is that the fate of the material universe is not a vital question for religion. In philosophy it does matter, because if entropy is true, some philosophies are in ruins. The reader, however, will not be helped to understand clearly what would be the meaning of the second law of thermodynamics as an ultimate truth abiding beyond all changes in the conception of the nature of the material.

The book, the writer declares, is a sustained polemic against the modernist philosophy which makes Time itself an absolute value and progress a cosmic principle. In this one would have expected him to find the new physics on his side; for nothing has done more to release the thought of the present day from the tyranny of absolute time than this very thing. But the Dean finds it hard to believe that the astronomers are on his side when he says:

> Our citizenship is in heaven, that is to say, in a spaceless and timeless world in which all the intrinsic or absolute values are both actual and active.

Nevertheless, we owe him a debt for reminding us again of all the riches of the *philosophia perennis*.

E. Cunningham.

Dr. Max Lowenthal's *Life and Soul* (Allen & Unwin, 8s. 6d.) discusses the question of the characteristic difference between living and inanimate matter. This is a difficult book for any one who is not an expert physiologist to form an opinion upon; and both in its science and its philosophy it seems to involve assumptions of a highly technical character. It sets forth arguments, certainly from a somewhat new point of view, for a spiritual interpretation of human life, both in its present possibilities and its future hopes; and it is to be welcomed as a carefully argued contribution to a non-materialist view of the world and of life. The book is well written.

Mr. J. Taylor Peddie's *The Economic Mechanism of Scripture* (Williams & Norgate, 10s.) is intended to demonstrate that the causes of the present world depression come within the category of evils discussed in the Law and the Prophets. Mr. Peddie argues that Scripture contains a complete economic mechanism which must be applied to our present discontents, and that this alone can cure the world crisis.

Mr. J. C. McKerrow's *Religion and History* (Longmans, 6s.) contains two essays, "The Principles of Sociology" and "Evolution in the Light of Religion," which are extremely good. They are not the easiest of reading, but they put in a striking form many questions which are very much alive to-day. The second of these essays tries to show that Christianity arose within Gnosticism, and that in its developed doctrine of the Person of Christ, and also in its organization as a Catholic Church, it is really a kind of retrogressive development, or in plain words a falling away from the pure spiritual faith of Gnostic Christianity. It comes to this, that Christian theology is only true "mythically"; the Golden Age of spiritual religion was the "Gnostic Christian Period" between 70 A.D. and 135 A.D.; and it was this period that gave us the *N.T.* "Modernism" is, in Mr. McKerrow's view, a reversion to Gnosticism, and will be the religion of the future. This is making hay of historical Christianity with a vengeance.

At the same time Mr. McKerrow holds that the *differentia* of man is that he is religious; and the argument of both these essays is that there is nothing in the future for a rationalism, or for a form of human society, which casts religion out. Although the book seems often to turn history about to its own view, it is a very able piece of work, and is full of many wise and discerning things said by the way. Both essays will repay a careful reading, whether you agree with them or not.

NEW EDITIONS AND REPRINTS.

Messrs. Burns, Oates have published (12s. 6d. to 3s. 6d.) a revised translation of the *Imitatio Christi* based upon Challinor's text of 1737. The third edition of Dr. Maurice Jones's *The New Testament in the 20th Century* (Macmillan, 12s. 6d.—1st edition, 1914, 2nd edition, 1924) discusses the three new factors which have emerged during the decade—the Barthian Theology, the "Four-Document Hypothesis," and Form Criticism. In the "Religion and Life Books" (S.C.M., 1s.) we have Dr. Fosdick's *Assurance of Immortality* and Miss Dorothy F. Wilson's *Child Psychology and Religious Education*. Tolstoy's *On Life* and *Essays on Religion* now make a volume in the World's Classics (Oxford Press, 2s.). Cardinal Gasquet's *The Last Abbot of Glastonbury and His Companions* is issued at 3s. 6d. (Burns, Oates). The lively sketches called by Mr. Harold Nicolson *Some People* now appear in the "Crown Constables" (5s.). Dr. Helena Wright's *What is Sex?* sees the light now as "An Outline for Young People" (Williams & Norgate, 3s. 6d.), and still younger people will enjoy Mr. H. A. Meek's *A Jungle Jaunt* (Epworth Press, 2s. 6d.).

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (July). Mr. F. B. Harvey writes enthusiastically on "Methodism and the Romantic Movement." The Rev. D. W. Hughes discusses "The Teaching of Religion in Schools." Mr. D. W. Thompson writes on "The 'Logos' in Chinese Thought," the Rev. J. T. Brewis on "The Problem of the Person of Christ," and Mr. Charles Carter on "Evangelical Religion and Art." Other articles deal with Joseph Conrad, and the Prose of Wyclif's Bible.

The Hibbert Journal (July). The Editor continues his analysis of M. Loisy's views on the birth of Christianity, Dr. Foakes-Jackson writes on "Christian Origins and Developments," and Prof. Dawes Hicks on "The Refutation of Subjectivism." Two articles on education are Dr. John Murray's "The Unpopularity of Education," and Mr. A. L. Maycock's "The University in the New Age." Dr. A. W. Harrison bursts a bubble in "The Philosophy of D. H. Lawrence," and there are other interesting articles. Dr. Moffatt surveys recent theological literature.

The Baptist Quarterly (July). Dr. Ryder Smith's paper on "Methodism and Baptism" and Dr. George Howells's "Christian Problems: Settled; and Awaiting Further Exploration" are both worth reading.

The Modern Churchman (June and July). These issues are mostly concerned with the Liverpool Cathedral controversy and the Angus case in Australia, about both of which the Editor is outspoken. The Rev. H. G. Mulliner, in "Our National Vice," make an important contribution to the discussion of the gambling menace.

The Church Quarterly Review (July). This number opens with an extract from the Bishop of Gloucester's forthcoming book, *The Doctrine of God*. Mr. P. L. Hedley continues his studies of "The Egyptian Texts of the Gospels and *Acts*." Prof. E. O. James's Inaugural Lecture to the Chair of the History and Philosophy of Religion in the University of Leeds is printed, and Dr. H. S. Alivisatos

considers "The Greek Orthodox Church's Unbroken Continuity with the Undivided Church." There are some excellent book reviews.

The Expository Times (July-September). In "The Message of the Epistles" series Prof. Vincent Taylor deals with *II Peter and Jude* and Dr. J. G. Simpson with the Johannine Epistles. In "The Heretics of the Church" the Cheshunt staff appear prominently, Mr. Whale writing on "Montanus" and Mr. Blackman on "Marcion." The other article in this series is the Rev. J. G. Riddell's "Monarchianism and Sabellius." Among other contributors are Dr. C. J. Cadoux and Dr. Garvie.

The Christian Quarterly (July). This journal is the organ of the "Churches of Christ" and is edited by Prof. William Robinson, of Overdale. The main contents of this number (No. 3) are articles on "The Teaching of Jesus" by Mr. C. R. Batten. "The Teaching of Paul," by the Editor, and "The Vision of Bunyan," by Mr. T. J. Webley.

The British Journal of Inebriety (July). Sir Humphry Rolleston writes on "The Jubilee of the Society and the Centenary of the Birth of its Founder (Dr. Norman Shanks Kerr)."

Social Service Review (July). The chief articles are Mr. A. C. Richmond's "The Future of the Club Movement," Capt. R. W. Steventon's "Work with Young People," and Prin. A. E. Morgan's "The Revival of Culture in the Countryside."

Religion in Education (July). Dr. J. H. Oldham writes on "Education for an International World," Prof. J. R. Coates on "Light from Underground," and Miss Barbara E. Gwyer on "Christian Education at Home and Overseas." Valuable counsel is given by Prof. C. H. Dodd in "The Study of the New Testament."

The International Review of Missions (July). There is a very important article by Father D'Elia on the Roman Catholic Church in China, 1926-34. Dr. Julius Richter writes on "The Missionary Crisis," Dr. Latourette on the re-orientation of Mission policy, and Miss K. B. Evans, of the L.M.S., on "Relations between a Missionary Board and the Missionaries." Other important articles are the Rev. Alfred Nielsen's "The Two Faces of Islam," and the Rev. W. E. Garman's "The Census of India, 1931."

World Dominion (July). The Editor gives us some notes on his recent 34,000 miles' journey. Captain Allister Smith, of the Salvation Army, writes on "Among Cardiff's Coloured Seamen." Mr. Alves Reis, prominent in the recent Bank of Portugal case, tells of his experiences in jail, the Rev. W. Wilson Cash writes on "Principles and Policy," and the Rev. A. Stuart McNairn, of the Evangelical Union of South America, on "The Native Church—Exotic or Indigenous."

The Evangelical Quarterly (July). Prof. W. C. Robinson insists on "The Theocentric Theology Implicit in the Name of the Trinity," while Prof. Van Saun examines "Some Permanent Contributions of Augustine to Christian Thought." Dr. L. Imre discusses Predestination and the Rev. C. E. Edwards writes on " 'Popularizing' Theology." There is a scathing review of Dr. Maude Royden's *Here—and Hereafter.*

The Yale Review (Summer). Mr. Noel Baker's "The Drift Towards War" is informing, and so is Mr. J. A. Spender's "King Edward VII," while Mr. Chas. Morgan's "A Defense of Story Telling" is a thoughtful contribution. It is scarcely fair to Prof. John Dewey to print part of a book—an abbreviated lecture—as an article, and "The Liberation of Modern Religion" is disappointing.

The Colgate-Rochester Divinity School Bulletin (May). Many students of W. N. Clarke's *Outlines of Theology* will read with interest the fifteen pages given to his classroom sayings. A valuable article is Prof. J. W. Buckham's "Education for the Religious Vocation."

The Review and Expositor (July). Dr. John MacNeill writes on "Baptists and the Modern World" and Dr. F. M. Powell on the seventy-five years' life of the Southern Baptist Theological Seminary. The most valuable contribution is Dr. E. N. Poteat's "The Place of the Minister in the Modern World."

THE EIGHTH THEOLOGICAL CONFERENCE OF CONGREGATIONALISTS.

WADHAM AND MANSFIELD COLLEGES, OXFORD. JULY 9th—12th, 1934.

THE HOLY SPIRIT.

Monday, 9th July. Evening. *The Holy Spirit and the Creeds.* The Rev. H. D. A. Major, D.D.

Tuesday, 10th July. Morning. *The Holy Spirit and Science.* Prof. G. B. Jeffery, M.A., D.Sc., F.R.S.
Evening. *The Holy Spirit and Deity.* The Very Rev. Dean Inge, M.A., D.D.

Wednesday, 11th July. Morning. *The Holy Spirit and Individual Experience.* The Rev. R. S. Birch, M.A., Ph.D. *The Holy Spirit and Experience in Fellowship.* The Rev. Prin. E. J. Price, M.A., B.D.
Evening. *The Reconciliation of Individual and Corporate Revelation.* The Rev. Malcolm Spencer, M.A.

Thursday, 12th July. Morning. *The Holy Spirit and a New Creed.* The Rev. N. Micklem, M.A., D.D. *Summing-up.* The Rev. N. Goodall, M.A.

AN IMPRESSION.

By Albert Peel.

The eighth Conference was unlike those which have gone before because Dr. Horton was not in the Chair. The Conference is largely his child, and he guided it through the years in a way in which, it is safe to say, no other Congregationalist could have done. All present at the Conference this year could not but realize how much the Movement has owed to his leadership. The Rev. John Bevan, who acted as Chaplain, expressed our thanks to Almighty God for the life and work of Dr. Horton in a prayer which expressed the thoughts of every heart; it was thanksgiving for his long life, so full of grace and service, which marked our thought of him rather than sorrow and grief. Mrs. Horton, who has shared Dr. Horton's interest in the Conference from the beginning, was elected an honorary member of the Committee.

The Conference was once more greatly indebted to its officials. The quiet efficiency of Mr. A. B. Russell was not the less obvious for being inconspicuous—the art that conceals art, and the Rev. B. C. Plowright deserved thanks from all for his strenuous work as Secretary. He and Mr. H. B. Saint acted as Joint Chairmen, though they were relieved at

individual sessions by other members of the Conference. Mr. E. Cunningham, M.A., was invited to be Chairman in 1935, when the subject is to be "The Christian Doctrine of Man and Society." The venue of next year's Conference is to be determined by the Committee.

The Rev. N. Goodall's "Summing-up," printed within, and his account of the Conference contributed to the *British Weekly,* make it unnecessary to say much in this Impression. The attendance was just about up to normal, the lady members and the missionaries being a feature as usual. The number of visitors from other Churches and other lands was fewer than in most years, though we had Canon Major, an old friend, and the Dean of St. Paul's from the Church of England, and Prof. Jeffery, who proved a great acquisition, from the Society of Friends. One or two familiar faces were missing this time, though there were others who had been at all eight Conferences. Specially gratifying were the contributions made by laymen, Mr. Cunningham, Mr. H. E. A. Condon, Mr. E. Rudd, and others all helping to keep the discussions close to reality.

One or two general suggestions might be offered in confirmation of the observations made by Mr. Goodall. The arrangements in regard to discussion need to be more adequately thought out beforehand. Few Chairmen have Dr. Horton's gift of sensing the feeling of a meeting, and of knowing the right moment to seize an opportunity for devotion or to bring a session to an end. With lesser men arrangements cannot be left to the inspiration of the moment : it is only with genius that spontaneity is safe. Everybody had looked forward to the discussion of Dr. Micklem's paper, recognizing it dealt with issues of special concern to Congregationalists, but unfortunately there was no discussion at all. At other times talk meandered, reminding me of Ethelbert's words in Mr. T. S. Eliot's play *The Rock* :

> Fred, I'm afraid you've got the disease they call the modern mind. Which is as much as to say, you'll take no end of trouble to explain away what any man in 'is senses would just believe and take for granted.

There must, too, be an attempt to limit the Common Room talks in the evening to the subjects dealt with during the day ; alternatively, these after-dinner talks might be devoted to topics of another kind. It is scarcely right to invite speakers when the whole of their subject-matter has been gone through the night previously. The Committee would be well advised to give sustained thought to these evening sessions. Sometimes there has been a forced attempt to reach unanimous findings, and the result has been unhealthy. If divergent opinions are fused together in such an effort the result on cooling down is sometimes the reverse of useful. One evening during the Conference I entered the Common Room after spending an hour in an entirely non-religious atmosphere—an atmosphere of culture, but utterly devoid of warmth and religion. On my way to Wadham I contrasted in my mind the circle I had just left with what I believed to be the warm, confident, religious atmosphere I expected to find. To my surprise the Wadham Group struck me like a spiritual hot-house : I wondered if I had reached the right College ! People seemed to be striving blindly for an emotional experience which was not coming to them naturally. Because there have been moments on the mount at some of these informal sessions in years past, an impression has been created that the Conference fails unless these moments can be recaptured year by year. It needs to be remembered that the sunset touch comes not with striving, nor can the Promised Land be always seen : and the wind bloweth where it listeth.

One other thing it does seem necessary to say—that there is no ground for the growing notion that to be inaudible is to be spiritual.

THE THREE CREEDS: THE NEEDS THEY MET, AND THEIR ABIDING VALUE.

By H. D. A. Major.

Nothing sounds less attractive to enlightened and liberal minds than the word dogma, which is for them a *dictum* expressing a religious belief which must be accepted under pains and penalties—ecclesiastical excommunication, social ostracism, political expulsion, deprivation of privilege, freedom, possessions, even life itself. The horrors of the Spanish Inquisition, the burning of Cranmer, Ridley, and Latimer in Broad Street, Oxford, are connected in their minds with the word dogma. But what is it that really repels them in the thought of dogma?

(1) It is the claim, by an external authority, to an absolute control over the human intellect and conscience in the sphere of its convictions. This absolutist claim must seem to sin against the sacredness of personality: against the right of the individual, seeking all the assistance that he can, to decide for himself in a sphere in which no other can or ought to decide for him. This absolutist claim deprives the individual of that rational, moral, and spiritual freedom which is his human right and is needful for his proper development. As a man thinks, so is he, and no one else may claim in the last resort to do his thinking for him.

The alliance of coercive power with the claims of truth is a most unnatural and unholy union. It is a monstrous thing that authority, in the form of the power to enforce penalties, should be used to terrorize the free, divine soul of man into the acceptance of convictions which should be arrived at only by the operation of forces working within the man himself.

(2) Again, dogma repels because it suggests a static conception of truth. It suggests that some conviction arrived at in the past must, notwithstanding growing human experience, deeper and wider research, and consequent fuller knowledge, remain unchanged both in its content and its verbal formulation.

(3) The word dogma is associated with the dogmatic spirit—a spirit so assertive, so arrogant, so fanatical, so tyrannical, that modest, freedom-loving, gentle, sympathetic spirits shudder at it. Dogma becomes in such a case the symbol for the *odium theologicum,* from which every man of cultured mind, philosophic temper, and humane instincts prays to be delivered. It is because dogma stands for an ugly thing that it is for many an ugly word.

There is, however, quite another attitude towards dogma. The objections to dogma that I have cited are the objections of an essential Protestant—for deep down every true Protestant is an individualist: one who stresses the right of the individual at the expense of the right of the society or community of which he is a member. A sound church life requires that due regard should be given both to the individual and to the society; as Bishop Creighton expressed it in one of his golden sentences:

> There is the claim of the individual to be free and there is the right of the society to be something.

The Catholic sees in dogma the cement which binds the society together, which presents it with definite standards and a prescribed objective. Without dogmas a society must be so loosely knit as to be liable at any moment to dissolution. It must be so uncertain of its objective that it will be in perpetual danger of losing its way. All, therefore, who love the society and are convinced that in the welfare of that society alone the true welfare

of all its individuals must be found, will not only insist on the need for dogma and the value of dogma, but will strive to maintain its authority and integrity at almost any cost. The history of the origin and development of the Creeds of the Christian Church is an integral part of the history of the evolution and growing ascendancy of the spirit of Catholicism within the Christian fellowship.

Here attention should be drawn to a meaning of the term dogma which is very different from that it has for the Protestant in his abhorrence of it or for the Catholic in his adoration of it. It is a very early meaning of dogma —indeed the earliest—but it has been forgotten or at least almost obliterated in the later use of that term. The earliest meaning of dogma was not a decree enforced by penalties but the expression of a principle. All the principles of the philosophic schools of Greece were dogmas in this sense: "All things flow"; "Pleasure is the greatest good"; and so on. These dogmas were the expression of principles which those who held them believed to be not only true but experimental. Moreover, these dogmas were not enforced by penalties or established by any external authority. They were always open to discussion, criticism, modification, refutation, and he who ceased to believe in the dogma of any philosophic school was not expelled but would naturally drift away from that school. There was thus nothing tyrannical or exclusive or static in these Greek philosophical dogmas. They were free, inclusive, dynamic. They served as a centre or rallying point or ideal or sign-post, round which men gathered and by which they directed their lives.

It is dogma in this philosophic sense rather than in the judicial sense which the Church needs for its welfare. Church authority and Church discipline, which the Church derived from the Jewish synagogue and developed into an imperial tyranny under the influence of Roman law and military despotism, supplemented by the natural hardness of men's hearts and the infirmity of their tempers, transmuted Christian philosophic dogma into Catholic disciplinary dogma and inquisitorial persecution.

There is neither time nor need to treat the rise in history of Christian dogma here. Suffice it to say that in its origin it was extremely simple—the confession by him who desired to be admitted into the Christian fellowship that Jesus is the Messiah. Within the period of four centuries (the last of the four Great General Councils was held in 451 A.D.) Christian dogma had become an extremely subtle and complicated matter, and the church official, and in a lesser degree, the church member, was required to accept and profess this dogmatic system under fear of heavy penalties both in this world and in the next. It is not without significance that the later collections of dogma had anathemas attached to them which gave to them a minatory and sinister quality deeply resented by modern men. It is this minatory element in the *Quicunque Vult* which accounts in some measure for its extreme unpopularity with Christians of the non-Catholic type to-day.

In reflecting on the evolution of Christian dogma the candid investigator is compelled to admit the necessity for that development. He may regret, he does indeed in many cases regret, the departure in this matter from the simplicity of the faith as it is in Jesus, but he is equally compelled to recognize that it was inevitable and even in some measure perhaps, so far as the Church authorities were concerned, involuntary.

Inevitable, because as the Church expanded, it was faced with new religious environments. It was born within the sphere of Jewish monotheism. Belief in the Messiahship of Jesus pre-supposed belief in the one God, the Creator and Ruler of the Universe, and in the presence and power of the Holy Spirit. In the pagan world of Greece and Rome these beliefs did not exist, at least in popular circles, and so an affirmation of his belief

in one God and in the presence and operation of the Holy Spirit was of necessity required from the pagan convert, in addition to the belief in Jesus as the Messiah or Son of God.

Theological speculations, whether Hellenic or Oriental, led to the teaching within the Christian Church of conceptions of the universe, the relations of the divine and human, spirit and matter, good and evil, which to the more discerning of the Church authorities appeared to conflict with those beliefs which had been inherited from Jesus and His apostles. It therefore became necessary, not simply to confute these erroneous forms of teaching by means of controversy, but to add to the Christian creed the Church's authoritative decision in the matter, expressed in the form of an article of belief on this point. It is, I think, only fair to admit that heretical speculations, oftentimes propagated with no little ability and conviction, compelled the Church authorities almost against their will to undertake the task of dogmatic development. These expansions served as useful sign-posts at the cross roads of doctrinal progress.

I turn now to the abiding value of the traditional creeds. In a recent document put forth by a committee representative of the established Church of England and the established Church of Scotland for purposes of closer union between the two churches the Report states that both Churches

> reverence the Apostles' and Nicene Creeds as classical declarations of the faith and doctrine of the Church.

A responsible contributor to the *Church Times* (25th May, 1934) points out that though the joint committee say they reverence the Creeds they do not say that they believe them.

This is a crucial issue to-day. As a student of church history and of Christian dogma I am compelled to believe that in the great controversies of the first five centuries, during which the Apostles' Creed, the Nicene Creed, and the *Quicunque Vult,* came into existence, the doctrinal decisions (enshrined in those Creeds) of the Church authorities were right as against the contentions of their opponents. I feel that if called upon to-day to make a decision in their circumstances I must decide as they decided. It is this which for me gives the Creeds an abiding value. They are for me, in a very real sense, classic documents of the Christian faith. But that will not necessarily mean that I regard them as adequate for modern use or that I hold them to be of such supreme authority and absolute perfection that it is unlawful either to take from them or add to them or alter them in any way whatsoever, or that it is disloyal to Christian orthodoxy to produce new Christian creeds which may be substituted for them preferably in the form of voluntary alternatives.

(1) I am convinced personally that the Christian Church must have a creed to enshrine its central verities and convictions.

(2) I am convinced that the three Creeds, as they are popularly called, did perform this function adequately at the time they came into existence and for some considerable period afterwards.

(3) I am equally convinced that they are not adequate for our modern needs and that to insist on their literal acceptance and their liturgical use to-day may do more harm than good.

These Creeds affirm certain things which modern Christians, in the light of the teachings of modern historical research or modern conceptions of the universe, are unable to accept and affirm. For instance, we cannot affirm our belief in the Virgin Birth of our Lord, nor do we believe in the future apocalyptic *parousia* of our Saviour at the last day to judge the quick and

the dead. Some of the articles of the Creeds we should wish to remain unaltered, some we should wish to be re-written, some we should wish to have excised; and there are some of us who would wish to add additional articles, especially such articles as would stress the attributes of the Divine Nature and the significance of those attributes for human character and conduct. By this I do not mean that we should actually treat the ancient creeds in this way. We should leave them untouched just as we should preserve with reverence in our churches an ancient font or altar which had proved inadequate for modern use. What I do mean is that we should construct new creeds which would have those relations to the old which I have expressed in terms of amendment, excision, and addition.

I may not deal further with such new creeds beyond saying that I think they might properly take a variety of forms; a great prayer like the Lord's Prayer, said together on the principle that *Lex Orandi* is *Lex Credendi*, will constitute a great declaration of Christian doctrine. This would apply equally to great doctrinal hymns like the "Breast-plate of St. Patrick."

Seeing that the Christian religion was in the teaching of Jesus pre-eminently ethical ("three-fourths morality," to use Matthew Arnold's phrase), we might properly use an ethical creed either by itself or conjoined to a theological creed. What ethical creed could be better than the Beatitudes with which the Sermon on the Mount opens?

In Israel, a creed took a forensic form in which faith and duty were conjoined.

> Hear, O Israel, the Lord your God is one Lord and thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, with all thy strength.

This is the *Shema* of Judaism to-day recited in its synagogues. While some creeds are properly corporate as was the Nicene Creed in its original form "we believe," other creeds would have to be strictly personal, particularly the creed used at Baptism.

If creeds are to be compulsory, and I for one feel that in the ultimate resort this must be the case, because a creed, as I have said, is a necessity for the Christian Church, then that creed must rightly be as simple and as central as possible. It must include only those things which Bishop Lightfoot spoke of as "right and tight" and must not pass over into the unessential, the doubtful, the controversial. If it does, it ceases to be a bond of unity, or a pillar of fire.

Above all things to-day a creed must avoid prolixity. When Confucius was dying, the sage was asked by his disciples if he could not sum up all his teaching in one word. He replied: "Is not reciprocity that word?" To the man who said to Hillel, "Teach me all the law while I stand here on one leg," the Rabbi replied: "That which is hateful to thyself, do not to another. This is the whole law: all the rest is but commentary." When the Christian Church was vexed with doctrinal controversy and was adding article after article to its creed, Islam deprived it of at least a third of its adherents with a one-line creed: "There is one God and Mohammed is his prophet."

The Christian Church needs to-day a creed which will both unite and inspire it, a creed which is as true as it is essential. And I know of no better creed than that contained in the teaching of St. John:

> God is love.
> Jesus Christ is love incarnate.
> Everyone that loveth, is born of God and knoweth God.

Do the historic circumstances in which the Creeds were composed suggest the influence of Divine Inspiration in their composition? Even as

the outpouring of the Holy Spirit on Jesus at His baptism constituted Him Messiah and inaugurated His Messianic mission, so the outpouring of the Holy Spirit upon the Apostles constituted the birthday of the Christian Church.

In its early stages the Church was thought of primarily as Spirit-bearing, and its activities, its ministries, its organization, its Scriptures were viewed as the product of the inspiration and activity of that Spirit in its midst.

This is one aspect of the work of the Holy Spirit, but there are others. Dr. L. P. Jacks in a recent striking address on the Holy Spirit has said —and very truly—that

> The Church has no monopoly of the Holy Spirit. . . . Without the Holy Ghost there would indeed be no theology, but also there would be no science, no art, no knowledge, no virtue, no intelligence, no beauty, no value or meaning in anything . . . . They are all one in the Holy Ghost and their ultimate reconciliation lies in that.

The Christian Church is being very forcibly reminded of this truth to-day. It is a truth which the Church has been often tempted to forget. When Archbishop William Temple said on one occasion,

> The Bishops are the spokesmen of the Holy Ghost or they are nothing,

he spoke truly: but what he said was only a very small portion of the truth. There are other spokesmen of the Holy Ghost besides the bishops; even babes and sucklings may come in that class, as well as prophets and poets, scientists and philosophers. The insignificant Eldad and Medad may prophesy under the guidance of the Spirit as well as "my Lord Moses" (*Num.* 11[28]).

The problem to-day is how rightly to recognize this manifold operation of the *spiritus septiformis* and to give proper reverence and apprehension to that Spirit's activity, not only within, but outside the Christian Church.

Our traditional Christian Creeds, needful as they may be, valuable as they may be, constitute but a very small part of the Divine Spirit's inspiration. No man can say that Jesus is the Lord except by the Holy Spirit. All our Christian Creeds begin there at the impulse of the Holy Spirit. But they must not end there, for the Holy Spirit whose office it is to lead the disciples of Jesus unto all the truth has yet many things to say unto them. We may not think it advisable to incorporate all these Divine revelations into a credal formula, but unless our creed-makers are conscious of this never-completed revelation of the Spirit they will misconceive the essential character of the Christian faith. It possesses no closed creed but a continuous revelation of the Spirit. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

THE HOLY SPIRIT AND SCIENCE.

By G. B. Jeffery.

You ask me to speak of the Holy Spirit and you prescribe the point of view from which I am to speak. I am not to speak as a disciple of Jesus, who left us the heritage of His spirit. I am to repress any ambition I may have to be an amateur theologian. I am not to speak as a philosopher seeking to see life whole. I am to speak as one whose work and training have been largely in the field of science. I will obey your prescriptions as long as I can, and I will try to express what science, proud in its accomplishment and confident in its future, has to say about this central theme of our faith.

A short and simple answer is that science has nothing to say about it. The Holy Spirit belongs essentially to the realm of religion, and it is not among the things with which science deals. For three centuries at least there has been an active conflict between science and the Church, but we like to think that that is a thing of the past. The Inquisition no longer attempts to put Galileo right on his astronomy. Our pulpits no longer tremble under the weight of eloquent refutations of a Darwinism unknown to Darwin. We have settled down to a comfortable policy of "live and let live." The Church no longer allows its case to rest on the age of the earth or the precise plan of the solar system. Scientists are more ready than they were to concede that, though it is no concern of theirs, there is good work for the Church to do if only it will attend to its own business and not meddle with theirs. If from time to time some new scientific theory seems to have some bearing on the problems of religion, it is easy to show that this is not really the case. Science deals with one kind of reality and religion with another and a higher kind. It is not by way of knowledge of the realities of science that we shall demonstrate the truth or falsity of the things of religion.

I find it easy to convince philosophers and theologians that religion has nothing to fear from the advance of scientific knowledge; I find it much more difficult to convince an audience of students to the same effect. You may draw what comfort you can from the obvious comment. To the trained philosophic mind there is no conflict between the facts established by science and the spiritual truths of Christianity. The issues between science and religion are not of that direct kind that can be detected by logical analysis. They are indirect and subtle. They are concerned with habits of thought and ways of looking at things.

In a few generations science has changed the whole complexion of our individual, social, and industrial life. To our grandfathers this was the rather magical effect of knowledge possessed by a narrow circle of scientific experts. In our own day that knowledge to a considerable extent has become the common possession of the people. In these days of science teaching in the schools and of talks on the wireless most intelligent people have some idea of the broad lines of scientific knowledge, and of the kind of way in which that knowledge is being won. Notwithstanding all that might be said to the contrary, people are thinking more and more in the ways that have proved fruitful ways of thinking in science. It is not opinions about facts, but habits of thought, that constitute the barrier that to-day divides the Church from science and from very many people who would not claim any expert knowledge of science. Nevertheless, I think that I can discern a number of movements of thought within modern science which, while they in no sense provide a guide to religious truth, do go some way towards removing some of the old prejudices and softening some of the old habits of thought, and thus help to clear the path for the approach of the scientifically minded to the essential truths of our faith.

Scientific Materialism.

The greatest prejudice that the scientist has to overcome in thinking of the Holy Spirit is scientific materialism. I call it a prejudice because I do not think that to the majority of scientists materialism has been so much a metaphysical doctrine as an ingrained habit of thought. Like many of our habits, it has become so much a part of ourselves that our indulgence in it has become for the most part quite unconscious. Long before we heard the word science we learned to interpret our sense perceptions as perceptions of objects moving in space and possessing at least some degree

of permanence in time. We find it a highly successful interpretation. We are not greatly concerned with the metaphysical problems that arise if we try to follow out its implications. Whatever our views may be on these problems, most of us when we are walking to the station or eating our dinner unhesitatingly accept the physical world as at least a practical and highly successful hypothesis. To refuse to accept the physical world in this practical sense and to refuse to behave as if I were living in a real physical world just because I cannot answer the questions of the metaphysicians would be to make life impossible.

So far I have been speaking of the physical world as it presents itself to the ordinary non-technical mind. Science carries the analysis further. It is not content with the complex objects and complicated relations which are the result of the first analysis. Looking back over the history of physical science it seems to me that it has always favoured a particular type of analysis, perhaps because it borrowed it from the philosophers, perhaps because it found it particularly amenable to mathematical treatment. It has sought, never with complete success, to think of the physical world in terms of atoms, each identical in type with every other atom and remaining unchanged in time. Only the relations between atoms change, and these change in accordance with simple, determinate, and unchanging law.

Perhaps science came nearest to attaining this ideal about the middle of last century, just before our knowledge of electricity had developed sufficiently to complicate the problem. The physical world as envisaged by a physicist of that time consisted of atoms all belonging to one of a relatively small number of types and moving in space in accordance with very simple laws. You had only to work out a mathematical sum to see how a given system of atoms would behave. Physical science in the nineteenth century was largely occupied in working out sums of this kind, and the result was amazing. By the end of the century it seemed that the broad lines of physical science were clearly drawn and that only questions of detail remained to be answered. Man had made a great experiment in thinking about the physical world, and the result was a tremendous success. It is not surprising that he felt that he had penetrated the complexity and uncertainty of the outward appearance of the world to discover the reality behind it.

I am not concerned with the history of science except, if possible, to discover why its success made it more difficult for scientists to accept religious truth. It seems to me that the reasons for this were not in themselves scientific. We are rather bewildered by the world in which we find ourselves. If we can discover anything in it that is simple our minds take hold of that thing and regard it as real. Amid the constant change we seize on anything that seems to remain unchanged. The ultimate structure of the world of the physicist of the nineteenth century possessed to a very marked degree those characteristics of simplicity and permanence that we expect reality to display. When he found that he could interpret all the complexity and change of the physical world in terms of this simple and unchanging structure he felt that he had penetrated to reality.

The physicist felt that he did know his atoms. That was partly due to the fact that he was able to think of his atoms in familiar terms. They were familiar articles like cricket balls or marbles, only they happened to be on a much smaller scale.

He was perhaps even more impressed by the simplicity of his explanation of the complexity of physical things. There were other things he had

not explained, but the explanation would be found and it would be in terms of the same simple permanent structure. A living cell was some peculiar agglomeration of atoms according to some secret not yet discovered. My brain was after all only an excessively complicated system of atoms, and it was the seat of my mind and of any soul I might possess. If I thought of God, all that was really happening was that the atoms of my brain were behaving in some special way. The whole of our experience, our hopes and our loves, our loyalties and our worship, were but appearances created by the reality of the world of atoms. It is no wonder that those who thought in this way had little use for Christianity. They had little cause to love its official exponents, for every major advance of scientific truth had been bitterly contested by the Church. They regarded the teaching of the Church as mostly false and the survival of superstition. If it contained an element of truth, that element would be absorbed in science as science progressed.

It is easy to criticize scientific materialism and to point out the audacious and unwarranted assumptions on which it rested. Nobody ever got anywhere near explaining my thoughts about the binominal theorem or my appreciation of the beauty of a cathedral in terms of atoms and the laws of motion. All the same, there was something to be said for the point of view of science. It was convinced that it was dealing with a real world and that it was making progress towards the understanding of that world. It suspected its ancient enemies, the theologians, of dealing with an unreal world, and that any way they were making little progress with it. It uncompromisingly rejected the notion of a superior spiritual world interfering with its material world. They had met too many unfounded claims of that kind in the past to be willing to admit anything of that sort except on very good evidence, and it found no evidence.

It needs no emphasis to point out how very difficult it is for anyone imbued with ideas of this order to accept the Christian conception of the Holy Spirit. That conception represents an entirely different view of the world. There could be no reconciliation between these views until there had been a profound change in the scientific attitude of mind.

The progress of science has gone a long way towards promoting this change. Pursuing its method of analysis, science has attacked the problem of the atom and of space itself. It is too long a story to tell here, but during this century that simple picture of unchanging cricket balls moving in infinite space has been changed beyond recognition. The cricket balls have given place to solar systems in miniature with electric charges playing the part of planets. Space and time have lost their simple characteristics and have become aspects of that highly mathematical conception of Einstein and Minkowski, space-time. In endeavouring to discover the nature of the ultimate particles that go to make up atoms we have found that any attempt to describe that nature in terms of familiar large scale things like cricket balls leads us into contradiction. In some ways they are like cricket balls: in some ways they are like waves. All that we can say is that their nature is something that can be expressed by a mathematical equation.

From one point of view all this makes little difference to our problem. The electrons, waves, and radiation of the modern physicist are no more like spirit than the cricket ball atoms of his grandfather were. But there is another point of view from which it makes a great deal of difference. If I seek to discover the reality behind the physical world and at the end of my search I find a mathematical equation, I have a shrewd notion as to

who put it there. Whoever may have made cricket balls I have a strong suspicion that mathematical equations are a creation of the human mind.

It is now much easier for the scientist to see that he has not been solving the problems of metaphysics experimentally. What he has been doing is to develop a highly successful way of thinking about a certain part of his experience.

Another change which helps in the same direction has been due to the growth of branches of science other than physics. They have all been influenced by the atomic model of physics, but their atoms have been of a different kind. They have found it convenient to start, as it were, with atoms higher up the scale. The atom of a biologist is a living cell. He may try to think of this cell in terms of the physicist's atoms, and he may have a certain amount of success in this direction, but for the main purpose of his studies he thinks of the world of living things as made up of cells in much the same way as the physicist thinks of his world as made up of atoms. Some schools of psychologists seem to think of mind as composed of atomic ideas. There is a view—personally I find it very helpful—by which one can think of our human relations and even approach the problems of religion in terms of a spiritual world in which the unit or atom, if you will, is a person.

The business of science is the understanding of our experience. I find some parts of my experience that are rendered intelligible by thinking of them in terms of atoms and electrons—and that is good science. If there are other parts of my experience that are more intelligible when I think of them in terms of the Holy Spirit, I shall do so without feeling that I am being false to the tradition of science.

There is, however, something to be said about this analytical or atomic method which is characteristic of science, but which is continually appearing in other branches of our thought. Science takes things to pieces and examines the bits. It often does this literally in the laboratory and under the microscope. Sometimes it does it intellectually as when a physicist talks of atoms and electrons. When it has decided what the bits are like it proceeds to build up a conceptual world by fitting the bits together again. It is, of course, constantly comparing this conceptual world with the actual world from which it started, but it is, I think, often in danger of forgetting that the two worlds are not the same and that something is invariably lost in the picking-to-pieces process. The biologists, who often employ the analytical method which they learned from the physicists, have never been quite happy about it, but it is art that shows most clearly the necessity for another method. Art often employs analytical terms, as when a painter speaks of technique or a musician speaks of form, but in the moments of our truest appreciation of artistic worth we do not think in these terms. We deliberately refrain from picking the beautiful thing to pieces. We try to take it as it is. Science has its method and art has its method, and the two are complementary. When we are so anxious to reduce all knowledge to science, when history and literature lay claim to the title, and when some of us would like to make religion itself more scientific, it is well to remember that science by the very nature of its method is bound to miss something of the truth. It is when we are dealing with knowledge of values rather than with knowledge of facts, when we are dealing with living men and women rather than with inanimate objects, that the analytical method, though always useful, is apt to miss most.

On the question of leaving things out of account I may refer to the influence of my own subject, mathematics. Modern science tends to

become more and more mathematical in its character, and whenever you reduce a problem to mathematics you invariably leave something out of account. A census return gives valuable and illuminating information about a nation, but it would be impossible to compile unless we were willing to leave a great deal out of account. We would not fall into the error of supposing that the figures which make up the return *are* the nation. The key discovery of Newton's work was that, as far as their motions are concerned, the moon and a cricket ball behave in exactly the same way, yet you have only to glance upwards on a moonlight night to know that mechanics leaves something out of account. The theory of relativity that lies at the basis of modern physics enables us to see the character of the abstraction we are making. It deals with those aspects of the physical world which are susceptible to treatment by counting and measurement. It is not a theory of the physical world, it is a theory of our measurements of the physical world. If we feel that there is something about the glory of a sunset or the rest of a garden that cannot be adequately expressed in terms of numbers, then physics leaves that something out of account. Science has to some extent fallen into the habit of selecting those aspects of experience that can be treated mathematically and regarding them as giving us knowledge of reality. The simple reflection that the more money I give the less I have to give but the more friendship I give the more I have to give is sufficient to show us that there are aspects of our experience that cannot profitably be thought of in terms of mathematics. Whatever doubts I may have about some points of the Athanasian Creed I have no hesitation in accepting its demonstration that if I try to think of the Holy Spirit in mathematical terms I shall get muddled and confused and miss the whole point.

Scientific Determinism.

There is another prejudice the scientist has to overcome because the Holy Spirit can only be thought of as a creative power in the world of the present. Science could tolerate the idea of a Creator God. To some, at least, it seemed to demand such a one to create its atoms and to set its systems going. Science at times came very near to worship in the contemplation of the wonders of the world it had discovered. But the scientist was apt to think that God, having created the world, retired from business. If he sometimes wondered by what authority the laws of nature were enforced he may have seen the hand of the creator still controlling His universe, but God acted in strict accordance with the rules and science was gradually discovering what those rules were. If God sent the rain He sent it according to the laws of meteorology and not in accordance with the suggestions of devout farmers. Science was willing enough to admit that its knowledge of the laws of nature was imperfect, but it felt quite sure that those laws were inflexible and determinate. Given the past and the present, there is a definite unique future that must follow. If only your knowledge of the past is sufficiently accurate and your knowledge of the laws sufficiently complete, you can predict the future with absolute certainty. It is obvious that the Christian belief in the Holy Spirit cannot make terms with a position such as this. Any thought of the Holy Spirit that is less than that of a creative regenerating activity that is putting something new into the world moment by moment and is fashioning the future into something that is not a mere re-arrangement of the past, is not the Christian thought of the Holy Spirit.

There is no doubt as to where science got its determinism: it got it from physics. It was the French mathematicians of the Revolution

period who thought of the physical world as composed of particles obeying Newton's laws of motion whose future history could be worked out from the data of the present with mathematical precision. It was the mathematical physicists of the nineteenth century who discovered how well the scheme worked for what we call an " isolated system " of dead matter.

We need not worry much about determinism in this form, for few of us suppose that the Holy Spirit causes the moon to waver in its orbit or a billiard ball to jump from one side of the table to the other. It is when the idea of determinism is extended to cover the whole field of our experience that the clash arises. The conflict is then acute whether the doctrine arises in its scientific form or in its theological guise as the foreknowledge of God.

The extension of determinism to fields of knowledge outside physics was part and parcel of the materialistic view. The whole world was made of atoms and electrons, which in their more complicated evolutions produced the effects which we commonly regard as non-material. But in producing those effects the atoms are subject to precisely the same simple deterministic laws as they are in their simplest evolutions. Any ground that we may feel to be sufficient for rejecting materialism as an adequate account of our experience is also a ground for rejecting determinism in so far as it rests on this basis.

But the strength of determinism does not rest entirely on materialism. It satisfies another demand that the scientist makes of his knowledge, namely, certainty. He feels that if he really knows and understands what is, he will know what is going to happen next. The strength of determinism rests very largely on the success which has attended the approach to the study of experience from this point of view. Time and time again a new phenomenon appeared to be indetermined. It was only as it was studied and its causal relations were worked out that it became clear that it was the subject of fixed and inflexible law. There was an overpowering temptation to regard every failure to establish complete determinism as due to our lack of sufficient knowledge.

The successes of determinism were not confined to the world of dead matter. To some extent at least they invaded our knowledge of human thought and behaviour.

There is a part of the deterministic position that I think we should frankly admit. The past conditions the future. Given the past, there are some things we can rule out as far as the future is concerned. If you ask me where I shall be to-morrow at this time I can say where I expect to be, but I should have to hedge with some reservation as to the possibility of accident or change of mind on my part. But I can quite certainly assure you that I shall not be in Hong Kong or New York. I can be just as certain about some things that do not concern only my physical body. I shall not be Prime Minister of England or Archbishop of Canterbury. I shall not be writing Latin verse. I shall not be composing a great symphony or painting an Academy picture. I can even go further and admit that anyone who knew me very well could give a pretty accurate forecast of what I shall be doing and just how I am likely to react to circumstances as they arise. I can admit all this and yet maintain the conviction, arising out of my experience of life, that I face the future in a genuinely creative freedom. When the past has said its last word and has restricted me in all kinds of ways, there is more than one road that I can follow into the future. The future contains much of the past, but there is also an ingredient that I put into it in the very act

of living forward from the present into the future. It is this creative activity that is characteristic of life—to some extent, perhaps, even in its lowest form, but pre-eminently of life as we think of it in its highest terms. It is the dead soul that is carried along unresisting on the stream of the past. It is the living soul that creates a new future.

At least part of the meaning of our belief in the Holy Spirit is that we should call men to recognize that the future has yet to be made. The recognition of the determinate elements in the future should not blind them to the elements that are not determinate.

It is significant that modern physics is in several directions departing from the strictly deterministic position. It tends to deal less with certainties and more with statistical probabilities. It even admits some completely indeterminate elements into its analysis. It is doing this, not to meet any questions that arise outside physics, but in order to deal adequately with such purely physical problems as the structure of the atom. We should, I think, be slow to base any argument on these latest developments of physics except that, if physics is finding determinism inadequate for its own purposes, we need feel under no compulsion to extend it beyond physics unless indeed the evidence points that way.

Authority.

The Christian Church claims that the Holy Spirit is an authority for truth; in fact, that it will lead us into all truth. It is an authority beyond question. What the Spirit teaches you, you ought to accept. That is a position on which science has something to say. It has had a long experience of unquestionable authorities of this kind, and it has often shown that they have simply served to perpetuate error. It thinks that it has found a better way to discover and to test truth. It will accept nothing as true that does not stand up to the test of experience and experiment. Knowledge that cannot be brought to the test of experience is to the scientist not knowledge at all.

This is a fundamental issue between religion and science and it will be well to attempt to define it more closely.

It seems to me that the position of science rests on a claim to complete freedom of thought, subject to the discipline of experience. Without freedom there is no progress. Without the discipline there is no assurance that error will be detected and eradicated. If I choose to think that salt is insoluble in water there is no reason why I should not, provided that I am willing to take some salt and some water and make a few experiments. I shall soon find that I have ceased to believe in the insolubility of salt. All the big advances in science have come because somebody has dared to think in an unorthodox way and has put the results of his thinking to the test.

This is not to say that there is no corporate tradition in science, and that each individual scientist must test everything for himself before he can accept it as true. On the contrary, every scientist must perforce accept by far the greater part of his knowledge on trust. He is the more ready to do this because he believes that that knowledge has been patiently gained and handed on under the constant test of experiment. The important thing is that he is perfectly free to question and to test any part of that tradition. He may modify it or add to it in any way his ingenuity can devise, provided always that he is willing to bring his thinking to the test of experiment and to abide by the result.

You may ask me whether I think that by my own unaided wisdom I should ever have discovered from my own experience of life the truths

of the Sermon on the Mount. It requires no great measure of humility on my part to confess that I do not think that I should. But then I can ask myself a not very different question. Suppose I had been living at the beginning of the 18th century and had known all the facts known to Newton, should I have discovered the law of gravitation? I think it just barely possible but most highly improbable. The greatest scientific discoveries have many of the qualities of revelation. They have something of the same illuminating and liberating power. But it is not the genius of Newton that guarantees the law of gravitation. Science could not have made the progress it has without that gift of his genius, but the full and free recognition of that debt has not diminished the severity of the tests to which his theory has been put. It is the way that this theory has emerged from that testing that is the certificate of its truth, and incidentally the certificate of the genius of its author. Science has no objection to drawing on the heritage of the past or on special revelation, if such there be, for provisional truth, but that truth, however high its authority, must submit to the test of experience.

It seems to me therefore that science has no quarrel with our belief in the Holy Spirit if we are prepared to put the knowledge that is revealed to us to the test of experience. If we are to face this problem we must avoid giving too narrow a meaning to either knowledge or experience. The lover and the poet know as well as the physicist and the chemist. There is the highly reflected knowledge of specialized science, and there is the direct immediate knowledge we have of the world because we are living in it. There is the knowledge of facts, and there is the knowledge of values that gives unity and purpose to our lives. There is the experience of sense perception and all its refinements with which the scientist is familiar. But there is also the experience of thinking and of longing and of living. Experience is life with all its variety as it comes to us. Testing knowledge by experience may mean simply watching the deflection of a galvanometer. It may mean taking our knowledge, from whatever source we have it, and asking how far it unifies our experience, makes it intelligible to us, and gives it a meaning and a purpose—how far it emerges in that creative activity that is the mark of true life.

I do not think that there is any fundamental distinction between our knowledge of the facts and our knowledge of values. What is the distinction between my knowledge of a rose as a botanical specimen and as a beautiful thing? I find the distinction very hard to maintain as I look at a rose. The two kinds of knowledge are there together and seem to get on quite comfortably with each other. If I concentrate exclusively on the beauty of the rose I may become an artist, or if I think only of its botany I may become a scientist—and artists and scientists may fight like devils. But these possibilities do not worry me as I am looking at the rose. As knowledge actually comes to me in experience there is no conflict between facts and values. There is no conflict between the artist and the scientist as they are present in me as I face my own experience.

If this is true of art I think it is no less true of religion, which is concerned with the values of goodness, wisdom, and love. As I worship in a great cathedral, the Christian, the artist, and the scientist within me are all busy, but I am conscious of no conflict between them. It is only when our knowledge gets out of touch with the living experience from which it springs and we try to produce a pure priest, or a pure artist, or a pure scientist, that the conflict arises.

This leads us to suspect that there is no fundamental distinction between our knowledge of religious truth and our knowledge of scientific

truth, and if this is so we may ask whether the disciplined freedom which has led to such wonderful progress in science is not the path to religious truth. That is the challenge of science to religion.

From the religious point of view the difficulty of accepting this position is that it is felt that there is some religious truth of vital importance which cannot be tested by experience in the same way as scientific truth can be tested. Experience provides a discipline that detects and eradicates error in science. It is not easy to see that it provides the same kind of rectifying discipline in religion. That is because we still feel that there is an essential difference between the two kinds of knowledge involved. Let us look at this more closely. Science gives us knowledge, and knowledge of the kind that gives us power, within very wide limits, to do what we want to do. But it does not tell us what is worth doing. The power that science gives us may be used for good ends or for evil—science does not mind which. If we want to know what is worth doing we need a different kind of knowledge. The more science we have, the greater our power for good, and the greater our power for evil. The more science we have, the greater our need for a faith which gives us the knowledge of how to use the power we have.

Does experience provide the same kind of discipline for faith as it does for scientific knowledge? There can be no doubt as to the need for such a discipline. It is just as possible for me to hold a wrong faith as it is for me to be in error in my facts. It is easy to see how the discipline works in science. If I hold an erroneous belief on some question of scientific fact and if I keep to my arm chair, I may go on believing my error. But if I go out and put it to the test I sooner or later find it impossible to go on believing in my error and I give it up. Suppose I have a false faith and I go out into life and put it into practice, that is to say, I use all my knowledge to do the things my faith tells me are worth doing. Shall I inevitably find that, in the face of experience, I cannot go on holding this faith? That is a crucial question. If the answer is "yes," then there is no reason why we should not enjoy the same freedom in religion that we enjoy in science; there is no reason why religious truth should not flourish in that freedom as science has flourished. If the answer is "no," then we cannot discover the true faith through experience, and if we need a faith, as most obviously we do, we had better adopt that which is backed by the highest authority we can find.

I think the answer is "yes" because I think that faith is as intimately related to our experience as any other part of our knowledge. My faith is my judgment of myself—of my innermost nature and character. If I say that this is worth doing I am really saying that I discern my own nature to be such that if I do this it will bring me satisfaction. My religious faith is the principle of valuation I apply to the things of life by which I judge what are the things that will bring satisfaction to my soul. I use the word "satisfaction" for lack of a better. Happiness, joy, peace, all enter into it, but do not cover it. It is that which above all else I demand of life. Perhaps it was what Jesus meant when He spoke of "abundant" life.

It is fatally easy for me to be wrong in my judgment on such matters. I may set my heart on something believing that it will bring me satisfaction; I may get it and I may try very hard to persuade myself that it is satisfying me, only to discover at long last that it is not. I have adopted a false faith, and experience has shown it to be false. In faith, as in scientific knowledge, authority and tradition may serve as a guide. By giving due weight to them we may save ourselves from much waste of

time in unprofitable labour. But the ultimate test of truth is by experience and by experience alone.

There is however a practical difficulty that should be considered before this conclusion is fully accepted. The circumstances of our experiment in faith are different from those of an experiment in physical science. If, under the guidance of high authority, I believe that heavy bodies fall to the ground more quickly than light bodies, and if I have the genius of a Galileo, I may question this belief and decide to put it to the test. I can drop things from the top of the Leaning Tower. If I am not satisfied with the results, I can make the experiment over and over again, perfecting my procedure until I am satisfied. All experiments are not so simple as this.

The Cross marked a critical stage in two experiments in faith. Both experimenters were high-minded and noble men. Each was testing a faith for which much can be said and a faith that had to be tested; one the faith in love, the other the faith of a Roman soldier. The one was suffering crucifixion, and the other was a centurion watching a crucifixion. Experiments like this cannot be tried over and over again. They take too long and their effect on the experimenter is too profound. It may take a lifetime for me to discover an error in my faith. I cannot make an experiment in faith without thereby changing myself.

Nevertheless, I do not think that these considerations indicate any fundamental difference between faith and knowledge, for we are to some extent already familiar with them in science. A scientist is sometimes called on to make experiments which cannot easily be repeated. Perhaps he wishes to avail himself of some unique opportunity such as that presented by a few precious moments during a favourable eclipse of the sun. Perhaps the material required for his experiment is rare and costly, either in the ordinary commercial sense, or because our total store of it may be very small and once wasted cannot easily be replenished. Or it may be the kind of experiment that takes a very long time to make, and if it is ill-conceived it may mean the waste of a lifetime of work.

The other kind of difficulty is familiar to the biologist. You may take a living animal and kill it and dissect it. As you examine a stained specimen under a microscope it requires the very greatest care to infer anything about what was happening in the living body of that animal. If you try to get round that difficulty you discover that it is extremely difficult to study that living body without doing something that changes it and makes it something other than the ordinary normal living organism you wish to study.

The reaction of science to these difficulties is not to forsake experience and experiment and to seek some alternative avenue to truth. There are difficulties to be surmounted, and they can be surmounted. Before he embarks on a long and difficult experiment or one which cannot easily be repeated, the wise scientist will look ahead and look backwards. He will acquaint himself as fully as he can with past knowledge and with the experience of others in like circumstances, so that he may have as much guidance as possible from such sources as to what is to be tested and how it may be tested. He will look ahead as far as possible so that he may avoid pitfalls and be ready to meet all contingencies. He will watch his experiment as it progresses, ready to modify its course in the light of knowledge gained by the way.

This devotion to experience as the path to knowledge has been rewarded by continued and triumphant progress. It is the secret of the great freedom that science enjoys. I can see no reason why it should not

lead to progress and to freedom in our quest for spiritual truth. There is a great opportunity before the Church in presenting its vital message to this scientific generation. Many of the old prejudices have been swept away. The attitude towards authority is the last great dividing barrier. If the Church proclaims a faith that is unrelated to experience, the student of science will reject it. If it measures faith by our willingness or ability unquestionably to accept dogmatic statements, however strong the evidence of experience against them may be, then science will give it no quarter. But if it offers its great corporate tradition as a guide to men to help them through experience to discover that deep knowledge of life which illuminates and gives meaning to experience, then its message will not fall on deaf ears.

The Knowledge of the Spirit.

Our problem is not merely one of academic interest. It is of great practical importance and urgency. The reconciliation of science and religion is but a part of it. The growth of scientific knowledge and the enormous power it places in our hands to do almost anything we want to do makes it urgent that we should have the faith that tells us what is worth doing. Unless our knowledge of spiritual truth can in some way catch up with our knowledge of scientific truth we shall destroy ourselves.

Our problem is wider even than this. If our knowledge is true it is a unity. Each addition to it is not merely a new fact entered in our note-books. It is something that helps to permeate and unify the whole. Some kinds of knowledge have a particular potency for this purpose—like mathematics among the physical sciences. In a great business concern or in a progressive Government department we see many kinds of different knowledge brought together and directed towards a purpose. That is the kind of unified knowledge we need if we are truly to live. It is just this kind of knowledge, if our Christian faith be well-founded, that God gives us through His revelation of Himself in Jesus and in His Spirit. It is the knowledge that can vivify all our other knowledge and bring us into the Kingdom in which there is perfect freedom and yet perfect unity.

Science has fought its battle with the Christian Church. It was a battle for freedom, and science won. In many other branches of thought the battle has been repeated and the result has been the same. We have gained great freedom but it has been gained at a price. We are divided among ourselves and in ourselves. With all our power we are powerless to solve the problems of individual, national, and international life. Freedom by itself is not enough unless we also have unity. We can see attempts on all hands to regain unity at the price of freedom. The Christian faith offers us another way. It shows us the way to freedom and to unity. It may be a true faith; it may be false. We shall know which when we have put it to the test of experience.

THE HOLY SPIRIT AND DEITY.

By W. R. Inge.

The Johannine writings contain three statements or definitions about the essential nature of God. "God is Spirit. God is Light. God is Love." Of these the first has the pre-eminence, for it comes to us as from the lips of Christ Himself. "God is Spirit." It is one of the fundamental doctrines of the treatise which was very early called the spiritual Gospel. It would be possible, without doing violence to St. John's teaching, to

range the whole Gospel round this central conception of Spirit. I shall not attempt so much as this. But I shall endeavour to determine what Spirit (or the Spirit) meant to the Evangelist, what part this conception plays in his theology, and lastly, what belief in a Holy Spirit should imply for us to-day.

The modern notion of Spirit as a non-material substance, or as thought opposed to extension, is alien to Jewish ideas. Still further from Hebraic ways of thinking is the notion of Spirit as that which determines personality. In the Old Testament, the principle of individuality resides in the body. Spirit is the principle, not of individuality, but of *life*. God renews the face of the earth by sending His breath or Spirit into His creatures. When He taketh away their breath, they die, and are turned again to their dust. Then the dust returns to the earth as it was, and the Spirit returns to God Who gave it. The Spirit is the principle of life. As Elihu says: "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

Soon, however, the Hebrews began to distinguish a special activity of the Spirit of God, in the *inspiration* of the prophets. This special inspiration was fitful, unaccountable, and confined to a few favoured persons. The Spirit of the Lord "comes mightily" upon the prophets, and they prophesy. But the hope was born, and grew, that this inspiration would one day be constant and universal. God had promised it. "The days shall come," He had said, "when I will pour out my Spirit upon all flesh." Under the new covenant, says Jeremiah, that spiritual prophet who never mentions the word Spirit (desecrated, perhaps he thought, by being associated with frenzy and portent) God will put His law in their inward parts and write it in their hearts, and "they shall all know Him, from the least to the greatest."

So long as the thought of the Jewish people remained genuinely Hebraic, their conception of the Spirit was purely dynamic. The breath of Jehovah was Jehovah Himself in action. But with the knowledge of Greek philosophy there came in a tendency to personify the Holy Spirit as the envoy of the unapproachable Deity. We find traces of this in the Wisdom literature; and in Philo it is difficult to distinguish between the activities of the Spirit and those of the mediating Logos. Philo sharply divides what he calls the two senses of Spirit—the element of air, and "the pure wisdom in which every wise man participates"; in the latter sense he defines Spirit again as "the stamp and impress of Divine power." According to this definition, it is the permanent principle of *rationality* in man, breathed into him by the Creator from His own essential life. It is a cosmical power, which comes in sudden flashes of higher thought to illuminate the human soul.

To turn to the New Testament. If we had only the Synoptic Gospels we should have supposed that our Lord spoke of the Holy Spirit but sparingly, and in much the same manner as the Old Testament prophets. Born supernaturally, by the special operation of the Holy Spirit, He, like John Baptist, was filled with the Holy Ghost even from His mother's womb. But at His baptism there was a new illapse of Divine power, which constituted Him the Messiah, in whom the Spirit had been waiting all the ages to find His rest. The Spirit drove Him into the wilderness to be tempted. The Spirit was upon Him when He preached the glad tidings in the synagogue at Nazareth. By the Spirit of God (according to St. Matthew) He cast out devils. Those who blaspheme against the Holy Spirit have never forgiveness. Only in the last chapter of St. Luke do

we find mention of the promise of the Father, which was to fill so important a place in the teaching of the Johannine Christ.

In the Acts we can trace a double conception of the workings of the Spirit. Sometimes He is a permanent inmate of the soul—a secret but constant possession; and sometimes His coming is sudden, transient, and ecstatic. These two conceptions were held concurrently in the first century.

Far more important for an understanding of the Fourth Gospel is the Pauline conception. Himself one who could "speak with tongues more than they all," the subject of visions and revelations, St. Paul has no doubt of the Divine origin of ecstatic states. But how small a part they play in his religion! The real foundation of his faith is the inward experience which first burst upon his consciousness on the day when he journeyed to Damascus, and remained henceforth as the very life of his life and the mainspring of his activities; an experience identical in content with what the other apostles knew as the Holy Spirit, but which he felt as the risen and ascended Christ. Henceforth the outlines of these two heavenly Beings were indistinct to him. He speaks quite indifferently of the Spirit, the Spirit of God, the Spirit of Christ, Christ, and God, when he is referring to the indwelling, mysterious power which is the life and joy and hope of Christians. He has little or nothing to tell us about the identity or difference of these three Divine Beings. In his experience the soul of the Christian knows itself to be a habitation of God, the dwelling-place of Christ, the temple of the Holy Ghost. And the mysterious presence is *one*. It bears witness with our spirit that we are children of God; it makes intercession for us with yearnings that cannot be put into words. It is the spirit of adoption, which prompts the filial prayer. It is the spirit of liberty—the glorious liberty of the children of God. It enables us to say, from the heart, "Jesus is Lord." It knows and searches all things, even the deep things of God. And yet it is always a power, an energy, a creative force, not an acquisition; an earnest of a far richer inheritance; an assurance of the redemption, not yet achieved, of this body of our humiliation, which is to be transformed, from glory to glory, into a spiritual body, like the body of the glorified Christ.

We have then, as the foundation of St. Paul's theology, a psychological experience of overwhelming cogency, which he attributes, without the least hesitation, to the indwelling Spirit of the living and glorified Christ. And what made the identification certain for him was that, through faith in Christ, he had himself passed through spiritual death to a joyful resurrection. The Christ in him was a Christ who had died, nay, rather, who had risen again. For the rest, he cared not greatly to know Christ after the flesh. It was enough if he could die and be buried and rise again with Him.

It is too little to say that this theology prepared the way for the theology of the Fourth Gospel. It contains all its essential points. When we remember that the risen Lord, who in one place is formally identified with the Spirit, and is throughout represented as discharging the same activities, is also spoken of as a cosmic force, the Agent in creation, a life-giving Spirit, who is supreme over all created life "till cometh the end"; when we remember that St. Paul asserts Christophanies before the Incarnation ("that rock was Christ"), we must surely admit that we have in St. Paul the characteristic Johannine doctrines of Jesus Christ as the Logos of God, and of the dispensation of the Spirit as the continuation, under changed conditions, of the Incarnation. We have also in St. Paul that conception of the Spirit as a dynamic, not a static possession, which is of great importance in the Fourth Gospel.

But we are entitled to ask, What are the relations of the Spirit with the Father? The most definite statement is that the Spirit goeth forth (or proceeds) from the Father. This refers, not to the eternal procession, but to the gift of the Holy Spirit to mankind. The phrase is παρὰ τοῦ πατρός ἐκπορεύεται, not, as in the Nicene formula, ἐκ τοῦ πατρός No theory of *emanation* is countenanced by our Evangelist. In the definition "God is Spirit" the predicate "Spirit" must be an attribute of God, just as, in the first verse of the Prologue, the definition "the Word was God" describes the Logos as fully divine, without "confounding the Persons." The characteristics of Spirit which are here thought of are omnipresence, inwardness, and direct accessibility. The indissoluble unity of action between Father, Son, and Holy Spirit is clearly shown in the verse: "My Father will love him, and *we* will come unto him and make our abode with him."

Again, if we ask what part the Spirit played in the world before the Incarnation, we can find no satisfactory answer. The question is wrongly put, for it anticipates a later stage of revelation, in which it is possible to distinguish His action from those of the Father and the Son. The right form of the question is, How did God manifest Himself spiritually, that is, by direct inspiration of individuals, before the Incarnation? And the answer cannot be given better than in the words which the Gospel of the Hebrews puts into the mouth of the Holy Spirit at our Lord's baptism: "My Son, in all the prophets I was waiting that I might rest in Thee, for Thou art my rest."

The relation between the Son and the Holy Spirit occupies a larger place in St. John's thought. He does not describe the baptism of Jesus, though John Baptist mentions the descent of the Holy Spirit on that occasion, as a sign given to himself. St. John had no sympathy with the Adoptionist theory of Christ's sonship, which was probably more widely held in the first century than our documents would lead us to suppose. Indeed, it was the Johannine Logos-Doctrine which combated and destroyed this opinion, so derogatory to the dignity of the eternal Son. According to the further testimony of John Baptist, the Father hath given the Spirit "without measure" to Christ. (I think the A.V. explains this verse rightly.) This is equivalent to that other statement, that even as the Father hath life in Himself, so He hath given to the Son to have life in Himself. To have the Spirit without measure and to have the gift of independent life, are the same thing. Both express the plenitude of divine activity.

The Spirit then dwelt in Christ, in full measure, during His earthly life. While Christ was with His disciples, the Spirit was among them, though not *in* them as the Paraclete. This last phase of divine immanence was conditional on the withdrawal of Christ's bodily presence. During the Incarnation the Spirit was with us in Christ; since then Christ has been in us by the Spirit.

Thus the Spirit whom Christ promised to send, or promised to ask the Father to send in His name, was conveyed by the risen Christ Himself, through a sacramental action. I must not pause to discuss the historical question here raised. But if we confine our attention to the Fourth Gospel, there is nothing to cause any difficulty with regard to the source of the gift. He who said, "My Father and I are one," could convey a gift sent by the Father. Nor does "to send" imply a transit from some distant sphere. The Spirit came to the infant Church from the Father, and He came through the Lord Jesus. He came in the *name* of Christ. That is (in Hebrew idiom), whatever is most real and most active in the

personality of Christ is operative in the mission of the Spirit. It is the same with prayer offered in the name of Christ. The name of Christ is not a talisman to gain acceptance for the Christian's prayers, but Christ takes an active part in shaping them. A prayer in Christ's name is a prayer inspired by Christ. So the Spirit, who is sent "in Christ's name," is thereby declared to be the Spirit of Christ.

When Jesus says, in the last discourses, "I will not leave you orphans; I will come to you," what is the return of which He speaks? Is it the brief period of the Christophanies after the Resurrection? Surely not. This would have been a poor solace of their orphaned state. Or is it the second coming, the expected Parousia, of which He speaks? Surely not. The glow of that illusive hope was fading fast when our Gospel was written. No; the coming of Christ, His promised return, is the coming of the Holy Spirit. This interpretation alone agrees with the context. Christ has promised that He will pray the Father to give them another Helper, who shall abide with them for ever. Then, without any transition, He proceeds at once, "I will not leave you orphans; I will come to you." The travail pangs of separation were to usher a new joy into the world, the joy of a Divine presence never before so intimate, never before so constant, and never before so permanent. So St. John repeats and amplifies the promise at the end of the First Gospel: "Lo, I am with you all the days, even to the end of the world."

Are we then, it may be asked, to *identify* the glorified Christ and the Holy Spirit? I have already protested against the form of this question, which assumes a view of the three Persons which does not enter into the thought of the evangelist. The Holy Spirit is spoken of as *"another* Helper." There are differences occasioned by the dispensation of the Spirit coming later than that of the Son. The mission of the Spirit, in St. John's eyes, is more concentrated and more selective than that of Christ. Coming after the great rejection, He seems to have no message for the world. "The world *cannot* receive Him, because it seeth Him not, neither knoweth Him." On the other hand, He will teach "the sons of God" all things, including much that could not be learnt by the disciples from the lips of Christ Himself. Also, there is a difference in the *inwardness* of the later dispensation. Before Jesus was glorified, "there was as yet no Spirit," says the Evangelist in words which our translators have not dared to render faithfully. Other difference there is none. The relation of the Spirit to Christ is, for St. John, the same as that of Christ to the Father. As the Son bears witness to the Father, so the Spirit bears witness to the Son. As the Son speaks the words of the Father, so the Spirit speaks the words of the Son. The period of the Spirit's activity is that of the Son's glory. I have just quoted that startling phrase: "There was as yet no Spirit"; and I ask you to consider what a strong light it throws on the essentially *dynamic* conception of revelation which pervades this Gospel. It colours all the characteristic words in St. John. Instead of "faith" we have the verb "to believe"; instead of "knowledge" we have the verb "to know." Both are processes incomplete—nay, only inchoate in our experience, but stretching out before us into the infinite.

The light in this Gospel is not the white radiance of eternity, but a light that *comes* into the world, and burns, and shines more and more unto the perfect day. It is "the light of life." "The Truth" is not a collected body of facts, a *summa theologiæ;* it is the power that makes us free. "The Life" is not the deferred reward of goodness, but an inexhaustible spring of divine energy. So the Spirit—the sphere in which Faith and

Knowledge, Light, Life, Liberty, and Truth have their being, is a Power rather than a Substance, and the words "There was as yet no Spirit" bear no such meaning as they would have conveyed to a Greek thinker of the fourth century.

In what manner does the Holy Spirit continue the work of Christ? His operations are internal and immediate, as is implied by the word Spirit. They consist largely in bearing witness to Christ, keeping alive the memory of His words and actions, and revealing their deeper meanings, as the scroll of time is gradually unfurled. He is our Advocate and Helper, our Friend in need, whatever dangers threaten us. He inspires every prayer which is truly offered "in Christ's name."

But, above all, His office is to guide us into all truth. He is the Spirit of Truth. No one can arrive at the truth, in any sphere, without His aid. "The Truth" is for *John* 16[13] not only a knowledge to be learned, but a life to be lived. It is the ideal type of the divine life. It includes all that truly *is* in each sphere. Christ is the Truth, as the perfect revelation of the Father, whom He manifests as "the only true God." He came to bear witness to the Truth, which was therefore already among men, though unrecognized. The Truth makes us free, because it puts us in harmony with the law of our being. By the Truth we are sanctified, for it is amid delusion and falsehood that sin and vileness are generated.

The world, that is, human society as it organizes itself apart from God, will be convicted (not "convinced") by the Spirit, in the matter of sin, and righteousness, and judgment. All false views of life, and false social structures based upon them, will be condemned and ultimately destroyed by the inexorable logic of events, as the Spirit of Truth passes its judgments.

So the Spirit is to glorify Christ by bearing witness to Him in every generation. It will guide humanity step by step into all truth, till the goal is reached, a true copy of the divine life once lived on earth—a theophany in redeemed humanity itself.

We cannot estimate rightly the tendency and influence of an epoch-making book like the Fourth Gospel without glancing at the errors which it was intended to combat. The Johannine doctrine of the Spirit was a corrective on the one side of crude materialism in religion, and on the other of crude idealism. The *simpliciores*, who took for their watchword "bare faith" (ψιλὴ πίστις), tended then, as they do now, to confine the Christian revelation too closely to the external historical drama in which it was enshrined and displayed. They needed to be led gently to a sacramental view of history; to see in the Incarnation, Passion, and Resurrection of Christ, facts certainly, but also what Greek theologians afterwards loved to call sacraments or mysteries of the universal laws of the spiritual life. On the other hand, the party of Gnosis (though St. John carefully avoids the two words Gnosis and Pistis, which had become war cries), no less needed to have their theosophical speculations curbed and anchored, as it were, to the historical revelation. Not for one moment will he countenance that philosophy of history which sees in the dealings of God with mankind a dynasty in three reigns—a reign of the Father lasting till the Incarnation, a reign of the Son during the Incarnation, and a reign of the Spirit afterwards. No; the Son speaks the words of the Father, and the Spirit speaks the words of the Son. There is no subordination of one Person of the Trinity to another, no supersession of one by another. The divine education of humanity is progressive, like any other educational process; but each stage, as we reach it, throws fresh light on that which went before. It was Christ

Who first showed the true significance of the Law and the Prophets, which He came to fulfil and in no wise to destroy. It is the Holy Spirit who is still teaching mankind to understand Jesus of Nazareth, Whom He is come to interpret, and by no means to supersede.

The Johannine teaching thus rescues us from certain inadequate or partly erroneous views of Christianity, now widely prevalent, and encourages us in those special tasks of construction and reconstruction which seem to be marked out for our generation.

First: Belief in the indwelling Spirit of God means this, that in our inner life we are in contact with what is objectively real and true. I know that divine immanence is a metaphor. I know that the beautiful figure of the vine and its branches is a parable. I know that in the spiritual world there is no outside or inside. But the fact asserted by metaphors and parables is no less than this, that what is good and true and beautiful and divine to humanity at its best, is also so to the eternal God. We are not cut off from all perception of things as they are. The world of eternal values and of universal law is open to us. Faith is not another name for the will to believe, nor for the set of beliefs which I choose to hold because they suit my spiritual constitution. Faith is a venture, or rather a series of ventures, which verifies itself as it advances, and each verification is absolute. It is God's truth, not our own, that faith ventures all to gain, and does gain.

Philosophic doubts about the relativity of knowledge do not touch religion. Knowledge is relative, in so far as it is abstract; but the Spirit speaks to our hearts with absolute authority, though our attempts to translate His message into words may be ever so inarticulate and confused.

Secondly, Johannine Christianity enables us to hold fast to the Christ of the Gospels, not in spite of our belief in evolution, but by virtue of it. There is a school of theology which professes to rest entirely on the historical Christ as depicted in the first three Gospels. The favourite formula is that the historic Christ brings us to God. The school in question uses the word "historic" in a somewhat peculiar sense, for it is the subjective impression made upon our minds by the sacred narrative, rather than the correspondence of the narrative with actual fact, which, in their view, has this stimulating effect upon the spiritual life. They repudiate the belief that the living Spirit of the glorified Christ bears witness with our spirit that Christ has conquered death. And so they are thrown back upon the purely external evidence of documents to which, nevertheless, they are ready to apply the most stringent canons of the higher criticism. In the last resort, their faith rests really not on the Gospel, but on the dictates of the moral consciousness, the categorical imperative from which there is no appeal; and its only verification is the peace and happiness which come from sternly doing our duty. These men are trying to shoulder a heavier burden than Christ meant to lay upon us. The Gospels without the living Lord are not sufficient to bear the whole edifice of Christian faith. And the austere Kantian moralism, with its essentially Deistic conception of God, leaves us in bondage to the law, instead of admitting us into the glorious freedom of the Gospel. Moreover, the *static* view of revelation, as a thing communicated in its entirety 2,000 years ago, and then left to be distorted and corrupted by alien influences, is a denial of the hopes which have been made to burn more brightly by evolutionary science, and is itself a depressing creed. To one who can accept the fundamental teaching of St. Paul and St. John there is something unspeakably sad in this homage

to a dead Christ—dead at least to us—Whose mission was fulfilled when He had shown in His own person what the filial relation of man to God may be. A dead Christ can never be Lord of a living Church.

A disciple of St. John will find himself hardly less repelled by the purely dynamic view of modern Liberal Romanism, according to which the Church has grown out of, not into, the historic Christ in all things. To hold this view of history is to deify the evolutionary process, or rather a small section of it, arbitrarily selected. For the *orbis terrarum,* whose judgment gave Newman so much confidence, consists at present of a harassed minority in a few small countries washed by the Mediterranean.

No, Jesus of Nazareth still lives and reigns among us. He did not hand over His Kingdom to the Father when He left this earth, as the Ritschlian supposes; nor is He only the historical starting-point of a great society, with sublime possibilities but a very chequered record, which is the position left Him by Roman apologetics. If "the Holy Spirit is the Church," as the old theologians say, then all must be members of the Church in whose hearts He deigns to dwell.

Thirdly, the Fourth Gospel teaches us to approach the study of the human mind with a new interest and a new reverence. "The spirit of man is the candle of the Lord, lighted from God and lighting us to God." If this is the simple truth, if these metaphors of light and indwelling are attempts to express a fact which is more real and more fundamental than any human language can compass, then the study of the religious experience, in all its manifestations, is the study of the most sacred and direct working of God which falls within our capacities of knowledge. The study has two branches, psychological and historical. On the psychology and history of religion the apologetics of the future must, I venture to say, mainly rest. The bond between them is organic and indissoluble. The possibilities which lie before these studies, so recent that they seem almost in their infancy, are incalculable and seemingly inexhaustible. In the Protean forms which religion has assumed at various times and places; in the lives of the saints, in the experiences of the mystics, in contemporary phases of belief and unbelief, in the melancholy but instructive region of religious pathology, in which we may hope for much help from physicians and mental specialists, we have before us a vast field of enquiry, all of which will throw light on the strivings of the Holy Spirit of God with the human soul.

Lastly, St. John teaches us that there is an unbroken chain between the creative Logos, through whom all things were made, and the mysterious Power which works unseen in the individual soul. The universe is the hymn of the Word to the glory of the Father. The laws of the universe which many modern thinkers regard as hostile, denying them any moral significance, and almost handing them over to the devil, are His laws. He made them, and He is the Power behind them. In this democratic age, when our masters are swayed by their wishes and emotions rather than by their reason, we cannot do civilization a greater disservice than by arguing that the laws of nature are malleable or uncertain, or morally non-significant. It is not in our power to banish the laws of political economy, or of biology, "to Jupiter and Saturn," at the bidding of a popular leader. They will not go at his or our bidding. We shall not have God behind us if, as Huxley seemed to advise his Oxford audience, we set ourselves to "resist the cosmic process." It is our duty, as educated Christians, to honour and encourage the faith of science—not the faith which deifies ephemeral results or material force, but that which considers research itself divine, and trusts that nothing which it was good for God to ordain can be bad for man to know.

It is my belief that the philosophy of religion on the one hand, and the experience of religion on the other, are studies which should help, and not hinder each other. For the disciple of St. John, they have their meeting-place in the most sacred experiences of the inner life; for the Spirit of Truth, who guides our thoughts and inspires our prayers, is for him the Spirit of the Eternal Word, who was before all things, and in whom all things consist; who has been the divine light brooding over all history, but concentrated once in the life of Jesus of Nazareth; who speaks at sundry times and in diverse manners to the hearts of men, dividing to every man severally as He wills; and who, amid all the errors and sins and perversions of poor humanity, pursues His great purpose to glorify Christ in the race which He came to redeem.

THE HOLY SPIRIT AND THE INDIVIDUAL.

By R. S. Birch.

I have found it necessary to depart a little from my original outline as given in the handbook for two reasons. First of all, I want if possible to argue my subject in a more concrete manner than I have stated there. I have found in writing out the paper that it is better to be more intimately personal in my discussion and to realize that I am seeking to understand or discuss a subject that is really bound up with, and the expression of, personal relationships and spiritual communion. There is always the real danger of falling into the common error of failing to recognize that man is organic to his own experience, and in seeking to describe it we become too external. We cannot understand Paul's conversion if we isolate the experience from the man whose experience it is.

Secondly, owing to my consistent work in a clinical ministry to souls, I find a scientific approach the more helpful in getting to real grips with my subject. That is, I want to examine the data as presented to me, and the whole data, which includes both the self experiencing and the experience itself. I mean that, although I may for purposes of clarity in treatment discuss the two aspects of my subject—the individual as the experiencing self, and the Holy Spirit as the final explanation of that experience and the real origin of it—the two are not really separable. Moreover, we are discussing, not experience in general, but a specific type of experience. Religious experience is something which we have to discuss in its own right.

These are the data we have to examine and we must not be like the old minister in the north who took a text from Paul and went abroad preaching the Gospel. If I take certain things for granted it is largely because they have been discussed in previous papers, and because their place and part in the subject will emerge in our treatment.

It is not my intention therefore to set forth any argument for the existence of God. That is not within my province, nor do I think it is necessary. Religion, if it possesses any validity in human experience at all, demands for its origin—and is, in fact, impossible apart from—the idea of God. It is the only hypothesis on which we can approach the fact of religious experience at all. We do not find that the first condition of religious life is that of proving—if proof be the right word—the fact that God is. We first of all take the experience and find what its final explanation demands. The old lady who listened for some time to an elaborate argument for the existence of God and went away saying, " I believe in Him yet, despite what the man said", was basing her belief not on any

elaborate intellectual proof but on the fact of her experience. What Webb says is, I think, true:

> The modern thinker is concerned not so much with whether or not there is a God but the more important and vital question of what God is.

That to me is the living note of the New Testament. Jesus does not seek to argue the existence of God apart from the facts of human experience. His revelation is what God is. His concern is not with any proof of God's existence, but with His character. And this does not set aside the suggestion, or rather I would say the truth, that God is creative of the experience. I cannot do that, but it does not foreclose the argument with any arbitrary statement which overrides any intellectual enquiry.

The Analysis of Individual Religious Experience.

We start then with an analysis of religious experience itself, not in any general way, but in the specifically Christian meaning of the fact. Not that I intend to take a cross-section of experience, isolate it, and treat it as if it were the whole, but that by beginning with what is really the crucial point of our subject we shall find a foundation on which we can establish the validity of our belief. The eye itself is in a very real sense the whole body organized for sight. It may prove interesting as a study from the purely psychological point of view, but in any analysis of the visual experience we find ourselves being led into the whole question of the character and mental qualities of the individual. Its nature and function are not explained by any description of its anatomy. Nor does the scientist in taking the atom and seeking by investigation to discover its nature or structure stop there. He finds himself led into the whole question of the nature of the physical universe. In the same way, by beginning with an analysis of the New Testament experience of the Holy Spirit in relation to the individuals whose witness is there set forth, we shall find ourselves led right to the heart of our subject.

We turn first of all to the familiar ground of "Pentecost". By so doing we shall preserve the close contact with a personal experience which, I think, is the very foundation of our study. This, I know, is for all of you quite familiar ground, and I am not likely to say anything about it of which you are not more or less aware, but it is a good point of departure. Whatever may be our reactions to the experience therein set forth it is an event the understanding of which constitutes alike for the historian and the student of human personality a critical and creative problem. The effects of that event, whatever their ultimate explanation, are such that we cannot ignore them in any inquiry into either the nature of our religious life or of human history itself. The fact of the Christian Church, and the foundational experience of which the Church is the visible witness, cannot be ignored nor can they be explained apart from what took place in that "upper room" in Jerusalem. Whatever we may think of the implications of a more generalized conception of religious life in man, I feel that something happened then which is critical both for the final meaning of human personality and the nature of God. The term "Holy Spirit" is essentially a New Testament phrase. It denotes an experience the nature of which is peculiar to what happened at a specific time, and at that time to certain individuals, and, however we explain it, marks a new phase of revelation itself. Very seldom do we find the words "Holy Spirit" in the Old Testament. Dr. Anderson Scott says the phrase is mentioned on two occasions only, and the meaning elsewhere is generally different from the one we find in the New Testament. There it has more or less a ritualistic meaning and applies to that which is given, or belonging, to God. Its

ethical significance is not the same as in *Acts* or in the experience of the Christian Church.

We need not spend too much time on a discussion of the physical accompaniments of the Pentecostal experience. These are described in the terminology and the thought-forms of the time. It could not very well be otherwise. No man is independent of the times in which he lives, and unless he is preaching or speaking to the man in the moon he has to speak in the language of his times. Moreover, there is, no doubt, a definite psychological basis for some of the forms of image projection which took place. I think it is right to take a scientific view of the psychological accompaniments of all such experiences. Any heightened emotional state may result in some form of phantasy projection. Our interpretation of this or any similar experience must take into account the mental content of the individual experiencing and the nature of the situation. In the words of one of Mary Wilkins's characters:

> I tell you what it is, Almiry, I've found out one thing a-living so long an' that is that ain't so much difference in things on this airth as thar is in the folks that see 'em. It's me a-seeing the scripturs an' it's you a-seeing the scripturs, Almiry, an' you see one thing an' I see another, an' I dare say we both see crooked mostly with may-be a *little straight* mixed up with it.

It is that little straight that is vital. However much we disagree with the language or the form of the pentecostal experience the experience itself demands some interpretation in its own right. We do not explain it by giving a psychological account of how the various accompaniments came to be built up in the minds of those who were in the upper room. In Lotze's words[1]:

> what pleases us in a drama which we see developed before us on the stage is the poetical idea and its inherent beauty; no one would expect to explain this enjoyment nor yet to discern a profounder truth if he could indulge in an examination of the machinery that affects the scenery or illumination.

The interest in, and the description of, the machinery are no doubt very useful to a complete explanation of the experience, but it is the meaning of the whole presentation, and the experience of that meaning, which constitute its real centre. The machinery will no doubt change with the advancing knowledge of the drama, but the truth in itself, although it may be more clearly unfolded, is still the same. To reject any experience, or to think we have explained it, because we have traced to their respective sources the means by which it has come is simply to throw out the baby with the bath water. I cannot if I am true to any scientific approach or analysis of human experience explain the experience of Pentecost by trying to put it down to an emotional projection due to the preceding events or by resolving into their respective sources the ideas of the tongues of flame or the speaking with tongues. I have to go much deeper than that. I am led into a much more spacious and spiritual realm.

There is no suggestion, there can be no suggestion, that we have here for the first time the activity of the Spirit of God. The Old Testament, although not teaching any doctrine of the Holy Spirit such as is found in the New Testament, clearly indicates the communication of truth by the Spirit of God. Prophetic literature is based on the foundation of some such experience, as is the religious consciousness of man in all ages and places. Whatever may have been the ritual or form in which man in his

[1] *Microcosmos*, Book III, Chapter I.

more primitive state expressed his religious life, there is always somewhere at its centre a non-sensuous and spiritual implication. The meaning of his worship was something more than the media through which he expressed it, and however feeble or crude its form there was something that earth did not kindle, something which demands a study in its own right and cannot be dismissed, as some of our modern psychologists suggest, as a kind of sublimated herd instinct or the sex projection of a father complex; nor can its moral imperatives be dismissed as a taboo arising from unconscious motivations. " If a thing is a thing at all it is never merely something else." "The poor savage whose untutored mind sees God in cloud and hears Him in the wind" is not simply projecting his own fears or weaving the phantasy of a fictitious imagination to escape from something which he cannot understand and which seems pitiless in its action.[1] I admit that the mind ignorant of natural causes can people the unseen with invisible spirits, the character of which may be malevolent or benevolent, but that does not explain the feeling of awe, a complex of reverence—however dimly felt—dependence, and mystery, which finds in the universe of experience a deeper significance than that of physical relation. The interpretation or expression of an experience may be unacceptable, but it demands a clearer attempt at understanding rather than a dismissal of the whole as imaginary. I am not tilting at modern psychology, for I recognize the debt we owe to the more scientific approach it provides to the processes of the mind and a deeper understanding of how experience itself begins, and how it is made articulate; but when the psychologist mistakes the processes for the originative fact of the experience itself, and thinks that when he has explained how the mind works he has explained the mind itself or the basis of the experience, then I think he has advanced beyond the psychological limits.

> Did Wordsworth spread the fictitious glamour of imagination or fancy over the hills and vales of the lakeland he loved or was his the voice by which they uttered their inmost spirit to the world?[2]

His own statement of genius is that it is the introduction of a new element into the intellectual universe. But the new element is not imported; the advance is an advance in the interpretation of the real world of the spirit: a new insight which brings us nearer the truth of things. In all our explanations there is a non-sensuous element which is not reducible to any psychological explanation.

In any psychological analysis of experience we come upon two main factors: the experiencing self and the objective situation. This is not a duality in which no unifying condition is present. It is a duality in which the integration of self and situation is ever transcending its seeming separateness. Whatever impulses may be determinative of behaviour, the behaviour itself is never independent, nor is it possible apart from the objective situation. The whole experience is really founded on the meaning of the whole and the way in which it leads to self-fulfilment.

In any intimate study of individual experience we find therefore these two aspects, and we now turn to an analysis of them with " Pentecost" as the background of our study. The experience itself argues a capacity in the self for the experience. I use the word "capacity" advisedly. I am reluctant to speak of a religious instinct. Whatever be the classical meaning of the term, it has for modern science of mind a specific meaning and provides a ready-made channel of response. It is more or less biological in quality and reference. Religion is something more pene-

1 *Vide* Bertrand Russell, *A Free Man's Religion.*
2 Seth Pringle-Pattison, *The Idea of God.*

trative and foundational in human experience—natural but not instinctive. It is capable of growth and education and without it we do not reach any real self-fulfilment. Other terms may be used to denote this unique qualification of human personality. Troeltsch thinks there is something transcendent in the human reason which responds to a transcendent element in the universe, and you are all familiar with Otto's point of view, which finds the roots of religion in an underived feeling which is unique and which he calls the numinous. This feeling is not independent of reason, but is present in and through all those ultimate experiences of value without which we do not live. From the purely experimental point of view "capacity" is to me the more helpful term. It is native to man, but the capacity is not the same in all. If we take the analogy of music we find that while capacities differ they are not absolutely absent from any. Nor is it possible for every individual to rise to the same heights, whatever be the educational advantages or privileges. Religion is like that. In both groups of people and in individuals we find the capacity differing in degree and in growth. In *The Relevance of Christianity* Canon F. R. Barry makes the rather remarkable statement that about ninety-eight per cent of the Anglo-Saxon race are unvisited with any experience at all. That, I think, is an exaggeration, but even if we grant it, it means that the capacity has never been developed and that it is still there. The absence of an experience does not mean the absence of the capacity for it. Modern missionary work would be little less than a quixotic adventure unless we realized the truth of that fact. I am old-fashioned enough to believe, despite the criticism of much of our modern psychology, that the old hymn, however crude its imagery, is expressive of a real truth:

> Down in the human heart,
> Crushed by the tempter,
> Feelings lie buried that grace can restore:
> Touched by a loving hand,
> Wakened by kindness,
> Cords that were broken will vibrate once more.

This does not controvert what I believe to be the ultimate truth that the objective fact is not the more necessary part of the whole. But, even as the capacity for music demands some objective value of which the score and the playing are but the human articulation, so the very initiative of God is the necessary condition of the religious experience in the individual soul. It really leads me to what the Psalmist expresses: that it is not in man to direct his steps.

But it also leads me to question not a little some aspects of the Barthian movement in modern theology. There the one-sided emphasis seems to leave out of all consideration the individual capacity for response except by some creative act of grace in which the individual is more or less inactive. The faith of the Apostles in the Pentecostal experience is part of the whole, and although we shall have to realize that the experience was not something which they created, but was as a whole the creative act of God in them, their capacity and their faith were active agents in that whole. If during the past twenty years there has been a tendency to over-emphasize man's power to achieve his own redemption, and the teaching of both scientific and literary humanism have been that we have within ourselves the power to reach our own destiny, the swing to the other side, which makes man more or less a passive agent, is equally unjust to the fact of experience. Unless there is something in man which is of the very nature of God Himself, how is it possible for man to respond? We can find no continuity in the religious experience, but we

reduce it to something which is not vastly different from the recent conclusions of physics—what we have is not any underlying unity but a series of explosions. Moreover, how can we explain the revelation in the Old Testament or in other religions if there is not some immanental relationship which, while it is not, nor need it be, contradictory of a transcendent God, is necessary for the experience itself?

This to my mind is the New Testament position. In the parable of the Lost Son we have both sides stated in an organic relationship we would do well to preserve. There is the love of the Father, which, however the contingencies of sin or rebellion may interrupt it, is never discontinuous and is ultimately the effective origin of the penitence; and there is also the response which arises, returns, and finds in the reconciliation the redemption of the self. We have to avoid the peril of a bifurcated universe.

I want to get if possible a little closer to the psychological analysis of the individual experience. I hope I am not wearying you with my rather meticulous discussion. But we have to discover where in the individual we come upon that element or factor in experience which makes the objective reality of the Holy Spirit the real genesis of the experience and how far in human inquiry we can go. The self is more than the processes which the psychologist studies. When we speak of consciousness what do we really mean? It is surely not something which stands in its own right. As Stout suggests, and I believe he is often more true to the facts of experience than many of the pathological psychologists of our own day, there is a mind, and not merely mental states or processes. The unity of the subject is germinally present in the simplest reaction; what we have is not just a feeling but a self feeling in a certain definite way.

> The universal conscious fact is not that feelings and thoughts exist, but "I think" and "I feel."

We may distinguish the various processes in the mind, but we can never resolve experience into these processes. It is something more than the sum of them, and in a very real sense thinking, feeling, and willing are involved in every experience. I cannot think there is any special organ of religious knowledge, but there is in all a something which is more than them all. We may call it intuition for want of a better word, and, although it is at times a precipitate of reason, it is not always the product of it. There is something which is transcendent of the processes themselves while organic in them, which leads us beyond the limits of reason itself in an act of faith which believes and which subsequent reflection confirms. There is something in the seer, and it is only on that basis I can find any *rationale* for the prophet, saint, mystic, or genius. It is an interest which is more than feeling and more than cognition and more than willing, but which unifies all three and gives to us the authentic tidings of eternal things. Paul in his experience gives us some idea of what I mean when he says, " I knew a man fifteen years ago whether in the body or out of the body I cannot tell".

Nor can we explain these things by any modern theory of the unconscious. We all know there is a realm of mental activity wider than the conscious. But here again modern psychology seems to fall into a very grievous externalism. Again it is the mind, and not something standing in its own right. Moreover, I cannot see why we should always think it is *sub*, or *under*, a kind of repository of animal wishes and desires which have been refused expression by a hostile world and resolves itself into some sort of repressed devil which tortures the self. My own experience over ten years in psychological work has led me to the conclusion that often this

theory of the unconscious is a very convenient refuge from the insistent demands of the moral judgment. I do not deny the help which one can derive in the study of the individual from much of the work done in this respect by modern psychology, but why in the name of common sense we should not realize that there is also a *super*-conscious, an activity of the mind reaching out beyond the conscious activities of the self and finding contact with the things that never were on sea and land : beyond even the temporal limits and touching that region where the eternal and temporal intersect : receiving knowledge of and entering into the experience of those eternal values of goodness, beauty, truth, and love which are the very character of God and the final constituents of what we term personality. The Apostles were unlearned and ignorant men, and, even if we take this in a relative sense, the explanation of their experience leads us beyond the limits of our ordinary descriptions of mental processes and gives something super-added, as it were, to all that we can describe and which I can explain only as the action of God in the Holy Spirit. There is an activity in man beyond himself which is creative in him, compelling his belief and exercising an authority he cannot evade which leads to the fulfilment of his life. We have travelled a long way in the study of the subjective or individual aspect of the experience, but it has led to this conclusion, that experience as a whole demands something other than ourselves, which I can but describe as something given : the action of the Holy Spirit.

I want to turn now to a more intimate study of this objective aspect of our subject. Whatever influence subjective needs may have in the determination of belief, they can never be the sole factor. Objective coercion is of the very essence of belief. Psychologically we may describe the processes by which belief is built up, and as such give a subjective account of them, but just because these are organic to something outside ourselves we find that our belief is framed to conform to conditions other than, and independent of, our own subjective tendencies. We do not, therefore, determine our own beliefs : if they are true then they are the outcome of a real world which compels us to think in a very definite way. Without losing ourselves in any more intricate psychological analysis of the nature of belief, we can seek to find how far this is true on the objective side of our religious experience. While, as I have already indicated, I cannot resolve revelation into a series of explosions or excursions of the divine into the human, or the eternal into the temporal, I cannot do justice to any analysis of our experience unless I examine more intimately the objective aspect of our experience. The artist, as well as the saint, believes that the spiritual vision which has come to him is in a very real sense self-fulfilling. It is something that is and yet ever more about to be. They have not, we repeat, spun it out of their own mental loom as the spider spins his web out of his own inside. The act of faith, based on intuition, is more than a contemplation of something seen or given. That is only one aspect of faith. There is something in the very vision of what is given which is itself a power that makes what is seen a personal experience constitutive of personality, something which, however imperfectly, we must communicate to others. Necessity is laid upon us. There is thus in experience both an immanent and a transcendent factor.

Taking this into the realm of our subject of religious experience, we find that God is immanent in that He has never left Himself without a witness, transcendent in that He is greater than all our thoughts about Him, and has within Himself that freedom of self-communication which gives us the basis for the Incarnation and the coming of the Holy Spirit.

Immanence and transcendence imply one another. Any purely immanental theory leaves all progress and growth out of the question altogether and involves an acceptance of everything just as it is; on the other hand, a theory of pure transcendence leaves God aloof and separate from the individual altogether, rendering any experience of His presence and power impossible.

It is not impossible to find in our study that which gives continuance to our experience of God. In the relation of the individual to what is revealed to him there is an activity which constitutes the whole—an experience—and this activity is not something from our side at all. The old divines used a phrase which to me is not only psychologically sound but spiritually necessary in any understanding of what happens in our life. They spoke of the "enabling of the Spirit of God." It is He Who makes *what is given* an experience which transforms the self. The power is not something which we generate in ourselves, but which is immanent in the revealing God Himself, and as we commit ourselves to what He gives takes the things that are His and makes them known unto us. He is holy as God is holy. The doctrine of the Holy Spirit is thus a necessary condition of any coherence in our religious experience. Apart from Him the revelation remains for us something we cannot know or understand and is in fact without meaning.

But so far we seem to have left out of all consideration the New Testament doctrine or experience altogether. I hope not. But as I said in the beginning of our study, we cannot if we are true to human life assume that apart from Pentecost there is no experience of the Spirit. What I have tried to do is to show that the individual cannot be explained apart from the action of the Spirit, and also to indicate that an examination of the religious experience, and all that it implies, makes what happened at Pentecost and in the coming of Christ Himself a necessary condition of our real destiny. The transcendence of God is implied in all our experience, and His freedom is also implied. If the final definition of God is that of love, and I believe that is intimated through our experience, then the necessity of revelation is there. Moreover, there is also not only continuity, but freedom to meet the contingencies that arise in the making of free spirits. Incarnation of the Son, equally immanent in God with the Spirit, is not the mere unfolding of something which is within man or the individual, but a coming for the overcoming of the contingencies and thereby redemption. That is the language of the New Testament as well as the real interpretation of human experience. Power comes from above.

Pentecost is not explicable on any theory of the influence of Jesus. We know that influence wanes as the human relationship recedes. There is something more than just the influence of Christ whose shattering personality the Apostles felt could never die. There is what in the language of the New Testament is described as another coming of the Spirit which will take of the things of Christ and show them unto us. However much the Apostles may have used the phrase the "Spirit of Christ" and the "Holy Spirit" interchangeably, we cannot explain or understand what happened at Pentecost apart from just what *Acts* says happened. The Holy Spirit descended. Somehow or other the revelation in Christ came to mean something that was individual. His death was something more than His death; they were involved in it, and through it they were liberated into and became possessive of an experience of reconciliation which they had not enjoyed before. This was the work of the Holy Spirit. The Incarnation and the coming of the Spirit are not unrelated, but they are not to be confused or construed as the one event.

I am not concerned with the metaphysical explanation of the doctrine of the Trinity. In the New Testament there is the pragmatic fact of the Trinity, and I believe, as I have stated in my argument, that it is the action of the Holy Spirit in the mind of the individual that makes what is revealed an experience. To many folks to-day the weakness of their religious experience lies in the failure to recognize that we are not merely following a Christ who lived and died so many years ago, a beautiful character whose teaching gives a new insight into the nature of God and a way of living which is a real fulfilment of our individual life. If that is all, then I cannot see how there is any real power possible. There is also in our Christian experience and in the Christian Gospel the gift of the Holy Spirit which makes Christ something more than a figure in history revealing unto us and teaching us that in Christ God is reconciling us unto Himself. There is power available to make all that God has revealed Himself to be in Christ a living experience in ourselves. From our side a committal in faith, but in that committal the reception of a Power which is not ourselves and which will, even in the enlarging of our mental horizons, give to us an ever-deepening insight into the character of God.

I have taken rather a long time. It may be that there are points where my reasoning is a little obscure. When we are dealing with those reaches of the soul of the individual where the margins of time become thin and dissatisfactions of the temporal acute there is much that breaks through language and escapes. The verbal expression is too limited. I have tried to set forth what are my own reactions to the subject we are studying. I have been able to consult few books, but I have tried to keep in touch with the experience of the individual. I thank God that the gift of the Spirit is not conditioned by our intellectual understanding of the philosophical implications of our faith, although I also rejoice that the more we seek to clarify our thinking, the more we shall find the final truths of our Christian faith the real meaning of life and the true pathway by which we can achieve the purpose for which we have been born.

We stop here because in the next paper we shall have the complement of this. The individual is not separable from the society of which he is a member, although he is not to be resolved into a mere echo of that society either in his gifts or qualities. The two interact, the society giving to the individual the content, it may be, of his experience; but it can never determine the limits, nor refuse to find in the individual's gifts something essential to its own progress. The fellowship of Pentecost is a great and wonderful creation of the Spirit, but the individuals are contributory and creative in it. But I must not anticipate. I say this only to make it clear that while I have kept as far as possible to a study and analysis of the individual's experience I have not been blind to the fact that he is a member of the race.

THE HOLY SPIRIT AND EXPERIENCE IN FELLOWSHIP.

By E. J. Price.

I.

The fellowship of the Holy Spirit, or participation in the Holy Spirit through faith in the Risen Lord, is the characteristic feature of the religious experience recorded for us in the New Testament. "Draw a line through the New Testament" says Dr. Stanley Jones,[1]

[1] *The Christ of Every Road,* 87-8.

> and on one side is spiritual fumbling, hesitancy, inadequacy, defeat, and on the other side is certainty, courage, adequacy, victory.

The line runs through Pentecost, where something decisive and creative happened. As the result of the Pentecostal experience we find "quite ordinary men doing extraordinary things, thinking in an extraordinary way", and producing extraordinary results in the lives of men. " The very temper and spirit of their lives was extraordinary ". Having found within themselves a new power which enhanced all the values of life, they yet displayed

> amazing balance and sanity. They burned with zeal, but they met issues and crises of the most far-reaching consequences, and met them with poise and insight. They picked their way through intellectual and moral bogs and quagmires and marked out paths which we to-day tread with safety. And more than that, they brought to bear upon life a power that redeemed men and made them immediately God-conscious; that changed the moral and spiritual climate; that turned dull drab life into the spiritually gay and taught a sad world to sing—and to sing *in spite of* . . .

In fine, through a divine power that had come into their lives they confounded their contemporaries by their irrepressible joy, their invincible courage, and their complete mastery of life.

Now this experience came first to a gathered company, and it continued to find its most characteristic expression in fellowship. Jesus had called His disciples into a fellowship to which He entrusted His message and His mission. So far as possible they continued to be together and realized their oneness through corporate prayer, and through the breaking of bread that signified their social unity. Nevertheless, this did not mean any

> subjugation of the individual to the Society, as in Plato's *Republic,* but a realization of the individual in the society,[1]

" an intensification of individual life "[2] through self-communication, and the service of others. Fellowship of this order demands a keen realization of individual worth and a deep sense of individual responsibility for the furtherance of the common life. The earliest Christians were not born into this fellowship as into their natural environment. They were first of all converted, and that meant for them a deliberate break-away from older traditional and deep-rooted attachments and the formation of a new sort of attachment for which experience had afforded little, if any, precedent. To enter the Christian fellowship was itself an affirmation of the new personal values which had been made possible through Christ.

Nevertheless, within the fellowship, personal values were found to be transcended in an experience of harmony and reconciliation through which all divisive separations were destroyed.

Christian fellowship was realized as something more than friendship, or loyalty, or mutual support in the adventure of Christian living. It included these, but went beyond them into something like a mutual interpenetration of personalities, a real participation in one another's thoughts and feelings, aspirations and enthusiasms, an interchange so deep and intimate that Paul could find no fitter illustration of it than the body and its members. Just as the members of the body, while living in and for the whole, and sharing in the life of the whole, still have severally their own functions to discharge and their individual qualities to maintain, so each member of the fellowship has his contribution to make to the fullness of life of the whole while yet remaining at his own life's centre responsible to Christ as Lord. This was an experience so unique in its vitalizing energy that it was felt to be due to an immediate presence and activity of God. It could only be described

[1] A. E. Garvie, *Christian Doctrine of the Godhead,* 379.
[2] C. A. Anderson Scott, *The Spirit,* 153.

as "being filled with the Holy Spirit." As Anderson Scott puts it[1]:

> The primary work of the Spirit had been to sweep away or to submerge definities, to combine men and women of many different types into this Divine Fellowship, which became in turn the organ of the same Spirit in deepening the knowledge of God and in purifying and ennobling the character of those who were at once partakers in the Fellowship and contributors to its life.

Hence the fellowship had both its intensive and its extensive aspects. Intensively, fellowship meant the personal and intimate contact of the disciples with one another, co-operating in worship, sharing in experience, and uniting in witness and service—all alike inspired by love. In all this there was a glad recognition of the participation of all in the one Spirit, leading to a differentiation of functions. There were diversities of gifts and of operations: even the humblest member of the community possessed some talent which, under the quickening influence of the Spirit, could be made available for the service and enrichment of all. Thus every member had his part to play in the building up of the Body of Christ by bringing his own gift of preaching, exhortation, the care of souls, healing and tending the sick, or any one of the diverse ministries of love, into the common life of the fellowship. It is true that the manifestations of the Spirit in the life of the fellowship differed in quality and in value. There were psychic phenomena due to powerful emotional disturbance and similar to those to be found throughout the Jewish and pagan world. Had they obtained the upper hand, Christianity might have become simply one among many of the orgiastic cults of the Eastern world. As it was, the creative experience of the love of Christ controlled the cruder manifestations. Mainly through the insight of Paul, for whom the association of the Spirit with the living Christ made ethical distinctions paramount, the whole activity of the Spirit was raised to a higher level of religious experience and the Gentile Church was preserved from dissipation in mere ecstacy. For Paul the key-note was love; hence the gifts of the Spirit were to be valued from the standpoint of their contribution to the enrichment and strengthening of the brethren as witnesses of Christ. Thus the supreme revelation of the Spirit in the fellowship of the Church was *love*, which found expression in all manner of energizing activity for the sake of the brethren.

Moreover, it was love alone that could achieve unity by breaking down all divisive barriers between classes and races, so that in the Church there was neither Jew nor Greek, barbarian nor Scythian, bond nor free, but all one in Jesus Christ. Paul's victory over narrower prejudices is one of the most signal proofs of the control of those early fellowships by the Spirit of Him who "hath made of one blood all nations of men to dwell on all the face of the earth . . . in order that they should seek the Lord [who is] not far from every one of us."[2] It was through their fellowship in the Pauline churches that Jews and Gentiles learned to lay aside their stubborn prejudices and to become one in Jesus Christ, in the one body that was animated by the one Spirit.

The extensive operation of the unity of the Spirit is seen in the fact that when churches began to spring up in various places, the spirit of fellowship manifested in the individual communities and dependent at first on local togetherness took on a wider range. Remote Christian communities were joyously recognized as brethren in Christ. Harnack has shown us how real the fellowship was between widely separated churches, which kept in touch with one another through Apostles and other itinerants, through letters and visitors, so that from early days the consciousness of belonging to a fellowship of world-wide significance was deeply rooted in Christian

[1] *Op. cit.*, 151. [2] *Acts* 17[26,27].

minds; and this catholic consciousness of unity, which was there long before there was any attempt to express it in organization and which was destined to have stimulating results upon thought and action, was felt to be no less the work of the Spirit than was the intimate fellowship of the local brotherhood.

II.

Thus the mightiest asset of the early Church lay in its consciousness of an inner possession of divine life, creating a fellowship of renewed personalities whose powers of moral and spiritual insight and achievement are vitalized through mutual participation in the one Spirit of the one God and Father of all. It is a mere truism, however, to assert that, since God is the Father of all, the activity of His Spirit is as widespread as humanity itself, and that in non-Christian forms of religious experience He is making Himself known and is striving with men. To deny the operation of the Spirit of God in non-Christian communities is to imperil the Christian experience of the Spirit. It might even be said that the Spirit of God is more universal than belief in God.[1]

We are to enquire, however, into the revelation of the Spirit in corporate experience, and it will help us to grasp the uniqueness of the Christian contribution if we consider non-Christian religions from this point of view. First it should be noted that religion, in the earliest forms known to us, is corporate or social rather than individual in character, so much so that Durkheim and others have sought to explain the sacred as originating in the mysterious pressure of corporate life upon the individual. The individual has not yet arrived at clear self-consciousness. The community is the primal fact, and individualism, wherever it appears, is an act of aggression against the community. Hence the corporate unity so characteristic of primitive religion is not fellowship—there are no fellows, no independent units, to enter into voluntary relations. It is only very slowly that the individual comes to conceive of a higher form of society in which personal values are realized through fellowship. Both in the Old Testament and in the history of Greek religion we can trace the growth of individualism leading to the break-up of primitive forms of society and the emergence of new social ideals.

Thus there arises a stage in history when the community to which a man belongs is his not so much by birth as by choice. Even if born into it, he has accepted and affirmed it deliberately against all other communities to which he might belong. This is the indispensable basis for fellowship as we have understood it.

> Every religion which has been founded by a great religious personality has spread and grown by the preaching of its founder, although that preaching has assumed different forms according to the historical conditions. Zoroaster, Buddha, Confucius, Mohammed, all preached the truth with which they believed themselves to be charged.[2]

Like Jesus, they created a new religious fellowship by preaching to the multitudes and teaching disciples, through whom the message was spread far and wide. Thus the convert to Islam, in obedience to the call for personal surrender to the will of God, finds himself a member of a new social order co-extensive with the profession of Islam and closely united in faith, ritual, and moral code. In Buddhism again, the appeal is to the individual to achieve the true ends of life in the Order, with its monastic discipline and its emphasis upon mutual responsibility for intellectual and moral edification. In the case of Islam the aim is definitely religious, or let us say

1 *Cf.* Calkins, *The Holy Spirit*, 45-6.
2 Garvie, *Op. cit.*, 390.

theistic; it is realized through worship, which combines individualistic prayer with moral and religious exhortation after the fashion of Jewish and Christian communal worship. Buddhism, in its primitive form, rules out worship altogether; it is severely intellectual; all emotional reactions are eschewed. Fellowship is not for the sake of the enhancement of personality, but rather for its annihilation. Nevertheless, in Buddhism as in Islam, there are analogies to that sense of power and mastery of circumstance in pursuit of the common end, which Christianity refers to the presence of the Holy Spirit.[1] In contrast with the iron solidarity of primitive societies fellowship emerges in the higher religions as mutual co-operation for common ends.

Nevertheless, in the non-Christian religions, the principle of fellowship is subject to severe restrictions. Orthodox Islam is rigidly fatalistic, so that freedom becomes an illusion and personal values are divorced from personal effort. Moreover, while all who profess Islam become brethren through the acceptance of a common faith—so that distinctions of birth, social rank, and race count for nothing—progress in the corporate expression of fellowship is definitely barred by the identification of the social order and the ethical aims of Islam with the immature moral character of the founder and with the crude stage of society manifested in the Arabia of his day. At the same time, the principle of religious warfare against all infidels stands in marked contrast with the principle of brotherhood *within* Islam. In general, the maintenance of slavery, polygamy, and military and political oppression of all non-Moslem peoples (where that is practicable)—all based upon the authority of the prophet—rule out the possibility of social progress. Islam looks backward; it is its proud boast that it is inflexible, the last word in revelation. It is, in effect, the denial of any present activity on the part of the Spirit of God. Its fellowship promotes no new experience, no new apprehension of truth. Nevertheless the emergence of mystical sects within Islam is a confession of the inadequacy of an inflexible faith and an evidence of the renewed search for God through the indwelling Spirit.

In India from Vedic times onward the family and the race play an all-important part. Nevertheless, each man worships for himself, though the domestic ritual emphasizes the corporate unity of the family, including the ancestral dead. Later on, the forest ascetics who seek in isolation to probe the mystery of life gather about themselves little fellowships of disciples, while the monastic Orders of the Jains and the Buddhists offer a wider fellowship which cuts right across all family and even racial ties. Nevertheless, as we have seen, this fellowship, while encouraging men to seek perfection, offers little else. Each man is thrown back upon himself, so that whatever he achieves is by his own effort. There is no suggestion of divine help or inspiration.

Primitive Buddhism, indeed, had no use for revelation since it had no use for God. Nevertheless, in reflecting the thoughts of the most devoted contemporary seekers after truth it marks an advance upon the general level of Hindu life. Its moral teaching is commendable so far as it goes, but, being primarily concerned with individualistic ends, it possesses no real impulse to corporate endeavour. There is neither motive nor power for social regeneration, no analogue to the Kingdom of God. Modern Buddhism, especially in its Amida form of expression, is a confession of the failure of Gautama's non-theistic view of life, and is slowly awakening to the possibilities of religious development through fellowship.

[1] *Cf., e.g.,* the *Psalms of the Early Buddhists.*

Modern Hinduism presents us with the problem of caste, which is the firm cement that binds Hindu society together and at the same time presents impassable barriers to wider fellowship even within the local and national communities. While demanding corporate loyalty within the boundaries of the social class, it recognizes no mutual responsibilities outside the limit of the class. Religion, therefore, never can become a principle of unrestricted fellowship; and, in spite of the influence of sects which have tried to break away from traditional ideas, caste remains omnipotent. Even the great reform movements, some of which have given rise to Societies which seek to create wider fellowships, find it difficult to come to terms with this divisive tendency in social life. Even the Gita, which makes a real endeavour to relate ethical activity more closely with the religious life, fails to make any real ethical advance. Its problem is one that arises out of caste-fellowship. Should Arjuna join in the slaying of his own kinsfolk? The answer is "yes," because that is his duty to his caste, and the right ethical attitude is one of disinterestedness, *i.e.*, acting in complete disregard of consequences. Thus the active discharge of caste-duty is emphasized over against the life of ascetic meditation. But, even so, each man is thrown back upon himself to face his own responsibility to God and man.

For the more orthodox Schools, since the whole-world-process is illusion, there is no impulse to either corporate or individual action in the service of ideal ends for society. Karma is a purely individualistic conception that excludes man's inter-relation with his fellows in a Kingdom of Righteousness. From this it follows that prayer and worship are purely individualistic; it very nearly comes to this, that each man has his own God. Hence fellowship in any really creative sense is impossible. On the other hand, modern India has seen the emergence of theistic sects which come near to a doctrine of the Holy Spirit in emphasizing the experience of divine grace. Redemption, no longer thought of as absorption in the universal essence, but conceived in personal terms, is the fruit of *Bhakti,* loving devotion to God, which finds strong emotional expression. Schools of thought debate the cat and the monkey theories of religion. Is religion a question of our laying hold of God, or of God's laying hold of us? But even so, this loving devotion to God is imperfectly ethicized; it scarcely touches every-day life, so that social duties in fellowship sit lightly on the shoulders of the Indian Psalmists.[1]

In China, ancestor-worship, based upon a profound sense of the solidarity of the family, has exercised considerable ethical influence. In Japan, the primitive tribal solidarity finds expression in Shinto, a system of national ritual which has little ethical or spiritual influence; it ministers to a spirit of exaggerated nationalism. Both in China and in Japan higher religious aspiration finds its satisfaction in theistic Buddhism, wherein worship remains for the most part individualistic, with the result that fellowship and religion remain sundered from one another.

In the Græco-Roman world during the early centuries of our era, the Mystery Religions, representing a break-down of the older traditional communal life in favour of religious individualism seeking harmony in life through a direct and personal experience of God, offered some analogies to Christianity, with which, indeed, there was some measure of give and take. Nevertheless, the experience of divine possession that characterized these Mystery Brotherhoods, does not seem to have issued in any very clear ethical insight. Social obligations, even among the members of the brotherhood, were little emphasized. Their fellowship consisted rather in the possession of a common secret than in the sharing of a common life.

[1] F. H. Smith, *Outline of Hinduism,* 106.

On the other hand, as Miss Dougall expresses it[1],

> the joy and simplicity of the main Christian idea was the recognition that the art of living harmoniously with God and man was not recondite, was not a secret shut off from the common man by mysterious initiation or by long and severe disciplines, but was very near to all men, something that would spring up spontaneously in the lives of men who sought it, the very reign of God within the heart, which would be expressed in all the simple and common things of life.

In the Mystery Religions the inner presence of God was too one-sidedly subjective to create an ethical fellowship.

III.

We come then to this position—that whereas in non-Christian communities we may trace the manifestation of the Spirit of God in various types and degrees of fellowship, the New Testament doctrine and experience of the Holy Spirit is *sui generis,* not only because they are ethically conditioned, but also because the norm or standard by which the work of the Spirit is recognized is Jesus Christ. Mere enthusiasm or ecstacy is not enough. Paul was familiar with forms of spirit possession which were ethically valueless or even harmful, and these he had no hesitation in describing as demon-possession. For him, as for the New Testament writers in general, the operation of the Spirit was identical in character and quality with the influence of Jesus. The Spirit was both the Spirit of God and the Spirit of Christ. It was bestowed by Christ, and it carried on His work. It gave to men the mind of Christ, and its characteristic fruits were the expression of the love of Christ in character and in social action. Moreover, as Dr. Garvie reminds us,[2]

> the Johannine teaching about the Spirit asserts . . . . that the revelation of the Spirit does not complete the revelation of the Son in adding to it new truth or fresh duty, still less in any way superseding it, but only in making its content intelligible, and its influence effective in the individual believer and the community. There is permanence and finality in the revelation of Christ, there is adaptability and progressiveness in the Spirit's interpretation and application.

Thus the work of the Spirit is no mere vague or diffuse influence ending in contagious emotions which are inarticulate and subjective ; it is the divine activity of love, as that was manifest in the life of Jesus.

This is what constitutes the immense advance of early Christianity over all its competitors and rivals. The experience of divine power within is lifted far above all that is merely speculative, emotional, and unethical into the light of the revelation of God in Jesus Christ. And, just because this is a revelation of love, the Spirit must needs create in men's hearts the love that draws them into fellowship. It is in and through the fellowship therefore that the Spirit finds completest expression. He draws and holds men together in the divine Society. He presides over their counsels and brings their thoughts and endeavours to the touchstone of Christ. It is He who, through the fidelity and the witness of the fellowship, strengthens the weak, encourages the timid, enlightens the doubtful, and convinces the hesitating. He takes the things of Christ, and leads the community through mutual interchange of thought and experience to a deeper understanding of them.

At this point there emerge two considerations of immense importance in the light of the history of the Church. (1) To begin with, a community is never infallible, however unmistakeably it may manifest the work of the Spirit. The grace of God never abolishes the "otherness" of man, nor does

[1] *The Spirit,* 245. [2] *Op. cit.,* 372.

the Spirit overbear man's freedom. The spirit is immanent in the community, and not identical with it.

> Hence the capacity even to understand, much less [*sic*] to follow the highest is one which varies with the moral, intellectual, and æsthetic achievement of the Community.[1]

Human insight is limited by the interests and values of the age and of the environment. Ignorance, self-will, and presumption cast their shadows where the light should be brightest. And though these imperfections may be partially overcome in process of time by the infinite patience of revealing love, they can never be entirely removed from any human fellowship. Hence a Christian community can never rightly be regarded as absolute, though it may approximate, under the guidance of the Spirit, to ever clearer insight in proportion to the sincerity of its devotion and the docility of its temper.

From this emerges a second consideration, that the revelation of the Spirit through fellowship must always be progressive. The Spirit is the leader of the fellowship in its task of exploring and expressing the mind of Christ for each new age. As the thoughts of men widen, and experience becomes more varied, so insight must deepen, and the grasp upon life and its issues become more certain. And it is in the active intercourse of fellowship, with its mutual correction of partial views and insights, in an atmosphere of confidence in the presence of the Spirit to guide the believing community into ever fuller apprehension of the truth, that there comes the word of light and of power for the new day and the new task.

IV.

I pass on to deal briefly with the main functions of the Holy Spirit in the life of fellowship. And first, let us consider *worship* in the widest sense as a corporate act. The earliest believers came together to make a common recognition in prayer and thanksgiving of their dependence upon Christ and the power of His love. Each participant, under the prompting of the Spirit, might contribute his own word of praise, or warning, or exhortation, for the edification of all. Such common worship not only expressed the thoughts and feelings which were common to all, but deepened them. Thus the atmosphere was charged with emotion, which tended to express itself in abnormal ways, but under the guidance of the saner mind of the Church was more and more directed into ethical and spiritual channels. The power of the Spirit was recognized in a certain contagious enthusiasm, in a surprising energy and boldness in the face of persecution, and in a readiness and convincing power of speech which aroused in the hearers strong emotional reactions of penitence and of hope. As the creative centre of the community stood the Eucharist, essentially a corporate act in which the experience of mutual fellowship was renewed and deepened by participation in the symbols of the common salvation. No doubt, in course of time, the primitive enthusiasm died down. Worship tended to become more and more formal and stereotyped. Believers became less conscious of the presence and power of the Spirit in worship. Nevertheless the consciousness is always latent, ready to break through to glad recognition in times of spiritual quickening. Dr. Garvie[2] rightly stresses the fact that, as a matter of history, the relation of individuals to Jesus Christ has been mediated by the Christian community. And this is specially true of worship, in which preaching has played a prominent part as instruction against a rich background of devotional speech and act representing the gathered experience of the past.

[1] Streeter, *The Spirit*, 350. [2] *Op. cit.*, 343.

(2) *Organization.* A great deal of nonsense has been written and spoken about the contrast between machinery and the Spirit in the life of the Church. Even the Spirit must have some sort of machinery; else it remains mere undirected energy. A fellowship without an organization is a soul without a body. It is true that some forms of organization in the Church have operated as hindrances to the free life of the Spirit, and further, that certain forms which might have been indispensable in one age may prove otiose in another. Speaking in the widest sense, it may be claimed that the richness and fullness of the Spirit in the life of the Church appears in the varying experiments that have been made from time to time in the organization of Christian fellowships, each building up their own tradition of spiritual aim and achievement. In the earliest days the organization was inchoate and flexible, but in course of time, following the analogies of contemporary community life, it adapted itself to the needs of the age. "The question has been raised," says Anderson Scott[1],

> whether the organization was "from above" or "from below". It was neither; it was from within. It arose within the sacred Body through the operation of powers belonging to it as the Body of Christ.

And those powers have never been lost or forfeited. No Church order is sacrosant, but it is the merit of Congregationalism to have shown the way to forms of organization which are elastic enough to leave room for the continued guidance of the Holy Spirit in the shaping of ecclesiastical polity with a view to the " perfecting of the saints " in every generation.

(3) *Belief.* Religious fellowship demands some degree of intellectual agreement. Unless the early disciples had shared certain beliefs about Christ and about the salvation wrought by Him, they would never have come together at all in His name. Further, through the sharing of thoughts and experiences the meaning and content of these beliefs became ever clearer, and furnished a basis for the work of instruction on the part of recognized leaders in the community. This power of growing appreciation of the truth as it is in Jesus was felt to be due to the illumination of the Spirit in the community or in the minds of its spokesmen. Soon there arose a general body of ideas which formed the programme of instruction for catechumens; and while each local church drew up its own schedule, constant communication between the churches tended to bring the simple statements of belief into general accord. From time to time individual reactions against beliefs that were widely held were deemed to constitute breaches of fellowship, and the Spirit was felt to be the guardian of truth against heresy. Thus the way was opened to the Great Councils, as assemblies representing the whole Christian fellowship in its search for truth on the hotly-contested issues of the time. And unless we are to deny the very possibility of corporate illumination by the Spirit of God, we are bound to grant that, in spite of the all too human elements manifest in their discussions and tactics, the Councils did succeed in giving expression, under the intellectual conditions of their age, to truths which were vital to the very existence of the Church.

So far so good. It is a very different thing, however, for any age or any individual or Church to claim a monopoly of the truth. Dr. Streeter[2] urges that when any individual or section of the Church claims already to apprehend all truth, or all that can be known of truth, there is not merely intellectual failure but moral failure too. To the very end the quest of truth, of more truth, of larger truth, must remain an inalienable right and

[1] *The Spirit,* 153. [2] *The Spirit,* 359.

duty of every Christian fellowship. For it cannot lead its members to the full glory of the vision of God unless it commits itself without reserve to the guidance of the Spirit of truth. Refusal to be bound by credal statements does not necessarily imply either an undervaluation of their historical significance, or an unreadiness to state the truth as so far apprehended; it means a refusal to close the mind to new aspects of truth, and to surrender the conviction that good men may differ in their apprehension of truth without disloyalty to the principle of fellowship. It is through the mutual reaction of earnest minds within the group that partial views are corrected and progress made.

(4) *Moral insight and achievement.* From the very beginning the Christian fellowship was a school of ethical discipline. While cultivating in its members a keen sensitiveness to all forms of wrong-doing as judged from the standpoint of the teaching of the Master, it bound them in a firm covenant of loyalty to the standards of Jesus through the constant celebration of the Eucharist. Thus the Church, as a closely-knit community united in the love of Christ, bore its steadfast witness against the ethical evils of contemporary life—sexual impurity, gladiatorial games, and all abuse of power and of privilege.

At a later stage the development of penitential discipline enabled the Church to continue and extend its function of ethical instruction by the application of Christian principles to ethical situations not specifically provided for in the primitive Gospel. At all times, however, one of the greatest problems of the Christian fellowship has been that of applying a supernatural ethic inspired by the Holy Spirit to a life that has to be lived in an imperfect sub-Christian world. In one form or another compromise has been sought along the line of a dualistic standard of morality. This was frankly recognized in the Middle Ages, when the attempt to secure absolute loyalty to what were conceived to be the commands of the Gospel was exhibited on a massive scale by the religious Orders, while the rest of the world was encouraged to be content with a lesser achievement. Thus a compromise was effected between nature and grace, between the average ethical achievement possible to ordinary Christians living in an imperfect world and the absolute ethic of love and holiness open to those who are called by the Spirit to monastic asceticism. The Reformation repudiated this two-fold standard, and taught that all men are equally "called" to the life of evangelical obedience. Nevertheless, it did not succeed in overcoming the contrast between life in the Spirit and life in the world. Even Calvinism, with its insistence upon the Christian fellowship as a Holy Community, and its severe ethical discipline, failed to arrive at an absolute ethic which covered the whole of life. Thus whilst in every age the Church has confronted the obvious moral defects of the time with its principle of obedience to the law of Christ, thus raising the common standards of morality and building up an abiding ethical tradition, the tradition has tended to become rigid and inelastic in view of new ethical situations. The modern Church, *e.g.*, has been slow to respond to the growingly insistent demand for the ethicizing of international and economic life. As Malcolm Spencer puts it :[1]

> It is one of the paradoxes of our varied spiritual relations with the one God that they give impetus to differing expressions of discipleship in different ages and places, varying with the moral vision of the time . . . Men see more clearly as time goes on the range and detail of the action which is alien to the mind of Christ, and of the righteousness to which He calls. We to-day, with our clearer vision of the social setting both of our own lives and of the

1 *The Social Function of the Church*, 104.

> life of Christ, are able to see more clearly than our forefathers, what courses He would condemn as sinful, and what courses He would endorse as right.

But, clearly, it is in the measure in which ethical problems are faced in the fellowship of love and obedience that deeper moral insights become possible.

(5) All this has special significance for the modern insistence upon the *social witness of the Church* as a function of fellowship in the Spirit. The question whether

> to our Lord, the idea of the Kingdom of Heaven included the corporate regeneration of society on earth as well as a life in the world to come[1]

is a matter of debate. Certainly the Gospel came into the cities of the Empire not primarily as a social gospel in the sense of a programme for the reconstruction of society as a whole. It came transforming individual lives, and making possible for them new relationships within the fellowship of love. The fundamental impulse was evangelical—to extend the boundaries of this fellowship as widely as possible within the short time remaining until the return of the Lord should bring about a new heaven and a new earth. At the same time it is clear that the re-making of individuals and the binding of them together into a fellowship whose ethical principles were inspired by the teaching of Jesus and His apostles, must in the end bring about a new social order. Thus the ideal of the Kingdom of God as the regeneration of society as a whole by the Spirit working through the Christian fellowship has haunted the mind of the Church as a far-off dream. Always there has existed a wide gap between the Christian ideal and the actual human society, with its contrasts of wealth and poverty, of opportunity and frustration, of tyranny and oppression, of privilege and inequity. From the very outset the Church displayed magnificent energy in brotherly compassion and helpful ministries to the poor and needy, and in the Middle Ages made its sustained attempt to realize a Kingdom of God on earth through the visible power of a world-state dominated by the Church. Nevertheless the dualism of nature and of grace prevented any clear insight into the conditions of the problem. The actual structure of human society, including serfdom and slavery, was taken as something given and unalterable. Social inequities were part of the world-order, at once the result of sin and the remedy for sin. To attempt revolutionary changes was to fly in the face of God. Nevertheless, within this passive acquiescence in an unchangeable social order, the Church continued to render magnificent social service through individuals like St. Francis and through the religious Orders, whose compassionate ministries were rightly regarded as the work of the Spirit within the fellowship of the Church. The Reformation on the whole continued this tradition, though tending to leave such service in the hands of individuals rather than regarding it as essentially the work of the Church. Militant Calvinism, indeed, became acutely conscious of the political aspects of the problem and set out to reform the State in the interests of liberty. Nevertheless, the resulting emphasis upon individual freedom led to an attitude towards industrial and economic life which, as Malcolm Spencer puts it,[2] " has proved itself to be both socially disastrous and morally wrong ". The modern world is no longer content to take the existing organization of human society for granted. Its inequities, enormously intensified, first by the Industrial Revolution and more recently by the War and its social and economic consequences, have produced widespread misgivings, on the one side, and resentment, on the

1 Streeter (*The Spirit*, 355) thinks the evidence that it did is conclusive.
2 *Ibid.*, 67.

other. The Church as a whole has not reached any clear vision on these issues, though individual Christian fellowships are showing the way to deeper insight, while outside the Church the ideals which have been nourished within it are creating practical attitudes and specific programmes through Socialistic organizations of one kind or another. To-day there is a growing body of Christian opinion that recognizes increasingly the duty of corporate action with a view to reorganizing the life and work of the world as a whole upon a more equitable basis. To quote Malcolm Spencer[1] again :

> [While] the work of creating a human brotherhood [is central] to the life and teaching of Christ, to the work of the Holy Spirit, and to the regeneration of the individual soul . . . it is the Church's function so to embody the Spirit of brotherhood in its organized ministries of service and teaching that the spiritual passion which it generates will all be directed toward the perfecting of the common life, and so to associate its members in spiritual fellowship in the quest of the Kingdom that guidance upon every specific question of social action may be thereby obtained . . . The Christian spirit is clogged and choked unless it is intelligently and diligently seeking the rule of love over the whole of life, the coming of God's Kingdom upon earth.

Perhaps this is a supreme instance of the corporate consciousness of the Church being led by the indwelling Spirit toward effective handling of problems not directly envisaged by Jesus, but patient of solution in the light of His teaching.

V.

From this all too brief survey of the functions of the Holy Spirit in the Christian fellowship we have seen the paramount importance of the consciousness of freedom to respond to the stimulus of the Spirit in confronting new situations. It is to be noted that this consciousness of freedom is always exposed to a tendency to relapse into conservatism and traditionalism. This tendency made its appearance very early. As the primitive enthusiasm died down in the second and third generations of believers the Church became more and more consolidated into an institution. The vivid consciousness of the presence and power of the Spirit retreated into the background. Tradition and convention took the place of freshness and fullness of life. The activity of the Spirit was sought in the past rather than in the present, and, as a necessary consequence, the principle of fellowship as involving togetherness and mutual edification through common participation in the Spirit, was displaced by the principle of loyalty to the institution. Already before the end of the second century we find the tendency to limit inspiration to what has thus far been attained and to resist further developments as not being of the Spirit. The unity and continuity of the Church find expression in certain external bonds—An Apostolic Rule of Faith, a collection of Apostolic Writings, and the Episcopate as an Apostolic Office.[2] And along with these, there is a crystallized ritual of worship which binds the Spirit to set forms and words. Thus the Spirit is withdrawn more and more from the active life of fellowship and is turned into an institutional possession to be imparted on terms to the individual. It is the institution which guarantees to each all that is needed for the initiation, maintenance, and development of his spiritual life. Thus, by the fifth century, the Spirit has disappeared behind the saints and the sacraments as more immediate channels of divine grace,[3] while the Church having once spoken, through the Spirit, the word of truth in respect of the great heresies concerning the nature of Christ, its mind is no longer open on these

1 *Ibid.*, 130. 2 See Garvie, *Op. cit.*, 384.
3 Rees, *The Holy Spirit*, 142.

issues to the Spirit of revelation. Thus, by the Middle Ages, revelation has become finally deposited in priesthood and sacraments,[1] and, so far as the Holy Spirit is still active, its operation is centred in an infallible institution, and, in the last resort, in an infallible Pope. Ecclesiastical authority has ruled out all free movements of the Spirit which, as the ever-present possession of the believing fellowship, should have been its guide towards the truth and the insight needed for the handling of an ever-growing experience.

Ecclesiastical dogmatism was replaced at the Reformation by a Scriptural dogmatism which again, although originating in a new and liberating impulse of the Holy Spirit, soon closed the door to fresh impulses. Thus, while inspiration, properly regarded, is of persons, and not books, we see once more the tendency of the corporate Church to transfer inspiration from persons to books and other authoritative documents,[2] thereby ruling out the present influence of the divine Spirit upon the human, except in so far as the soul of man is awakened by the Spirit to apprehend and accept the truth once for all delivered.

Nevertheless, it is possible to recognize the activity of the Spirit even in the conservatism of the Church in so far as that has been needful, in some ages at least, for the preservation of creative traditions. Under the conditions of the time it was surely essential that the foundations of Christian faith in history and experience should be assured by setting apart the writings of the earliest age as the touchstone of what was really of Christ. It is doubtful, at the very least, whether the rapidly-expanding Church could have maintained its unity and conserved its energies without an episcopal organization. Again, the second-century emphasis upon the value of tradition was vital, if the Church was not to be dissipated amid Gnostic and other pagan influences. At a later date it is doubtful whether it could have fulfilled its *rôle* in the tutelage of the barbarian invaders and the conquest of the new Europe,[3] without a powerful centralization in Rome and a strong insistence upon the traditions of a civilization which needed, in some aspects at least, to be restored at all costs. The first simple statements of the common faith, and the earliest rituals, enabled the Church to maintain its integrity in the midst of disintegrating influences, and to preserve and pass on the riches of its devotional experience. The most recalcitrant Free Churchman need not deny that it was under the guidance of the Holy Spirit that the Church of the early centuries came to adopt methods which were essential, under the conditions of the time, for the maintenance of its message and its witness. What the Free Churchman has the right and the duty to say is that, once the stage of tutelage was passed, it was no longer necessary—nay, it was wrong—to hold the Christian mind in leading strings, and to endanger Christian liberty by the confinement of the Spirit in ecclesiastical forms that had outlived their day. If the Christian fellowship was to handle new situations effectively its life must once more be freely determined by the Spirit within; risks must be taken in order that the old and the new might find an abiding synthesis in the creative thought and action of a community that looks forward as well as backward.

Wherever the revelation of the Spirit has become fixed and stereotyped in the creative developments of the past fellowship as such has ceased to be effective. Its place has been taken by the institution. Nevertheless, fellowship did not altogether disappear from the Catholic Church. The

1 *Ibid.*, 173-6.
2 Emmet, *The Spirit*, 200.
3 Streeter, *The Spirit*, 352-3.

great monastic movements, converted by the Church from the sheer individualism of solitary ascetics into the social activity of corporate communities for the service of the Church and the world, preserved the Spirit of fellowship within the institution. And it was in these monastic fellowships that many of the creative ideas of the Middle Ages were born. The Catholic religious Orders, like the Protestant Societies of modern times, were organized for the discharge of specific functions as part of the Church's mission to regenerate society as a whole, and were based upon the principle of service through fellowship sustained by the illumination and the moral energy which are the gifts of the Holy Spirit.

The line between the religious Order and the sect is not very easily drawn. What we have in either case is a group of select souls seeking to universalize an aspect of truth or a call to Christian action, either by leavening the whole Church, or by becoming its special instruments, or by breaking away from the Church and making a fresh start. It is those who broke away from the Church, or were forced out of it, to which the name of sect is usually confined. Had they remained within the Church, they would have become recognized Orders. Persecuted as they often were, they were driven back upon their experience of the Holy Spirit in fellowship as the validification of their witness, and as the source of their strength to persevere. Some of them, in their rejection of ecclesiastical formalism in the name of spiritual freedom, swung over to the opposite extreme, and abandoning all external authority, including Scripture, for a direct utterance of the Spirit in each man's mind and conscience, set up fellowships characterized by the emotional fervour of quietism, or by the revolutionary zeal of unrestrained prophecy. Sooner or later, however, these mystical sects either perished, or, true to their principles, were led by the Spirit into more enlightened forms of spiritual expression.

To-day, Congregationalism confronts Catholicism as a form of Christian fellowship *professedly* dependent at all points upon the unfettered activity of the Holy Spirit. Its conception of the Church is that of a fellowship rather than an institution—a company of believers in one place, in intimate spiritual contact with one another, and making each his own contribution to the life of the whole, in the measure of his faith and capacity. We believe that in such fellowships the Spirit is present to lead Christian disciples in the way of truth, of ethical discernment, and of individual and corporate endeavour for the regeneration of individuals and of society as a whole. While making no claim to infallibility they none the less bear witness from experience that in the fellowship of faith and prayer they have known a divine uplifting, a sense of clearer vision and surer insight, a deepening of love, an overcoming of difficulties, within and without, an opening of doors, and a joy in Christ, which to them have been unmistakeable manifestations of the Spirit. Nay, more, they have found it possible, through the same Spirit, to establish a fellowship of churches united by no bonds of external organization but by an inner spirit of mutual love and trust arising out of a common experience and a common task. And for this very reason they seek the widest possible fellowship with all who profess the name of Christ, and they set up on their own side no exclusive barriers.

VI.

From this consideration of the activity of the Spirit in corporate experience we would draw certain conclusions which are relevant to the situation of the Church in the world to-day.

(1) There is *the problem of so-called Reunion*. This problem can be approached hopefully only on the basis of fellowship, which implies a frank

recognition that no one ecclesiastical organization possesses a monopoly of the Spirit, and that all Christian Churches are already within the one Body of Christ. It was an immense advance when the Anglican Bishops at Lambeth freely admitted that the Free Churches had given manifest proofs of their possession of the Holy Spirit. One would have assumed as self-evident that the next step should be an approach to actual fellowship in worship as well as service, wherein Christians belonging to the separated Churches might share with one another the treasures of their experience in the Spirit. The saddening feature about the present divided state of Christendom is the fact that because certain Christian communities deliberately exclude all others from fellowship, they not only offend against the law of love, but by breaking the one Body, prevent the full corporate expression of the one Spirit. It is the wrong procedure to wait for organic union before permitting fellowship. For if organic union is ever realized, it will be because Christians of separate communions have found through mutual fellowship that higher synthesis of thought and experience which corrects what is partial and narrow, as belonging to each, in the fuller witness of the Spirit that belongs to all. Already the Free Churches, through increasing fellowship with one another, have drawn so near as to contemplate closer co-operation and even union. And it is along that road that corporate union in the widest sense must come, if it come at all. Outside the official ecclesiastical organizations there is already a good deal of fellowship. There is, *e.g.*, the fellowship of books, through which Christians of various denominations open their minds to one another. But books can never do the work of personal contacts in an atmosphere of worship. In this regard the Student Christian Movement, the Conference of British Missionary Societies, the World Missionary Conference, Copec, and many other similar movements, have shown to what extent a genuine unity of the Spirit can be achieved through fellowship. Fellowship in the fullest sense implies togetherness, and so far as Christian fellowship is concerned that means togetherness in the most sacred and most solemn acts of worship. We have surely a right to expect that a fuller outpouring of the Holy Spirit waits upon some new adventure in fellowship on the part of Christians of all Churches.

(2) There is the task of extending Christian fellowship until it embraces the whole world in the Kingdom of God. This task is two-fold. (a) The evangelization of the non-Christian world, as an obligation arising not so much from texts of Scripture as from the inner witness of the Spirit in fellowship. It is doubtful whether Jesus ever uttered the words of the world-commission put upon his lips by the First Evangelist. But the words quite manifestly express the conviction of the early community. From the very beginning it has been the impulse of the Church to gather into its fellowship all peoples within its reach. And through the ever-widening extension of its mission it has found itself enriched by the spiritual treasures that the new Christian peoples have brought into it. Who can estimate the gifts that India and China may one day bring into the treasury of Christian experience? The Spirit of God to-day is leading us on to a fuller understanding of Christ than has ever yet been possible through the bringing into Christian fellowship of all the scattered families of God.

(b) There is the task of transforming human society into the likeness of that perfect society which expresses God's purpose on earth for man. There is a sense in which the Church must always stand apart from the world. As the ideal Society founded in the love of Christ and held together by the Holy Spirit, it must needs express its life in unique ways—in ways different from those characteristic of the politics and economics of a sub-

Christian world. Nevertheless, the Church cannot stand apart in the sense that it has no concern for these things. It must always be its aim so to extend its fellowship among men as gradually to redeem all that is sub-Christian and so to bring the actual society into ever nearer approximation to its own ideal society. The strongest pressure of the Holy Spirit upon the Christian communities of to-day is in respect of the need for a radical reconstruction of society. There is a call to Christians in every land to come together in the spirit of Christ in order to seek the right vision and the right method for the realization of the Kingdom of God on earth. Solitary thinkers and political parties have beaten out trails here and there which may or may not lead to the goal. But even yet far too many Christians are either too much absorbed in ecclesiastical or purely intellectual problems to realize the urgency of the call, or too ignorant or even self-centred to be aware that there is a call at all. Surely the Spirit of God, which in times past has quickened the Church in vision and power through the fellowship of love, is awaiting now the coming together of Christian people into one place, and with one heart and one soul, in order to bestow upon them the light and the power for the tasks of to-day.

THE RECONCILIATION OF INDIVIDUAL AND CORPORATE REVELATION

By Malcolm Spencer.

Believing in the priesthood of all believers, we Congregationalists from time to time appoint laymen to perform ministerial functions, even on great occasions. We also from time to time see our theological professors become M.P.s and missionary secretaries. It seems that we are a body made up of largely interchangeable parts. Hence I was not sufficiently paralysed by surprise to say "No" when asked to read a paper at this Theological Conference. But now a vague sense of functional limitation combines with personal modesty to provoke one word of preliminary apology. It is this. So far you have been listening to the pundits and they have been "telling" you, and to-morrow doubtless you will be told again. But I am not a pundit, and therefore I am not "telling" you. I am only asking you whether you can find profit in a certain line of thought which I tentatively submit. To a certain extent I am asking the pundits also.

In what follows I am trying to systematize certain observations and reflections that have been forced on my notice in my practical work, in personal meditation, and in the fellowship of Christian thought shared with others. My special sources of experience have been the Student Movement, the Free Church Fellowship, and such other interdenominational Fellowships as the Auxiliary Movement, Copec, the Christian Social Council, the Fellowship of St. Alban and St. Sergius, and the Guild of Health.

I. The clue with which I approach the problem of divergent inspiration is briefly this. In every inspiration there is an inner core and an outer rind. The two may be inseparable in the mind of the subject of the inspiration, but they are often discernible to the outside observer from the outset, and may become discernible to the subject himself in course of time. I find the element of sure revelation only in the inner core of the inspiration. Only that is of the Spirit and only of the Spirit. The outer shell of thought and purpose in which this kernel of spirit impulse is embodied will almost always have a contingent accidental and imperfect character. It is in this realm

of contingent and consequential act and thought that essentially the same inward inspirations take quite different forms, and when this accidental divergence is not understood and allowed for the divergence may grow to permanent opposition and open conflict. Hence the importance of recognizing the existence of these two different elements and seeing how far it is possible to separate and define them as a first step to the reconciliation which is our problem. I begin therefore with the attempt to analyse some typical instances and types of individual inspiration.

The first is a very personal example: my own call to the ministry. When reading Mathematics in Oxford with a view to accountancy or the Civil Service I was led by a succession of coincidences to become a Student Volunteer. I pledged myself "if God permit to become a foreign missionary" on the strength of hearing a certain chapter of *Isaiah* interpreted as a foreign missionary call and thereafter being pursued by the public reading of that chapter under such varied circumstances that I was convinced I was the only person who could possibly have been present on every occasion when that call was given. That decision led me first on to the Committee of the Oxford Inter-Collegiate Christian Union, then on to the National Executive of the Student Movement, then to Mansfield and my subsequent activities on the general staff of the Church; though I made six separate attempts I never became a foreign missionary and am almost convinced now that I never shall. I can smile now at the *naïveté* of the reasoning by which I justified (or rationalized) my call. I can see how many other ingredients entered into it—the influence of an ex-missionary Lady Mayoress of Manchester twelve years earlier, weekly missionary meetings in New Inn Hall Street, a general quickening of evangelistic zeal and devotional practice in the Christian Union, and so on. But I can also see how that decision transferred me definitely and almost irrevocably to the service of the Church. The instance illustrates, without going far to define, the distinction between the spiritual core and the actual form that an inspiration may have. A certain important step in personal self-abandonment was taken and the lines of subsequent vocation were broadly indicated, though later circumstances nullified the particular decision that was then taken.

In experience, of course, the outer and inner sides of an inspiration form one whole: the inward inspiration does not come in its naked simplicity and afterwards become clothed with a particular command or intention; it only occurs in its fully dressed form. (Ghosts for some reason seem to be under the same necessity of adopting clothing when they forsake their disembodied state). What then is the essence of the revelation, the fact of it that is wholly of God, straight from the eternal and the absolute, and what is the part that is superimposed upon it at the very outset by the human bias of the person to whom it comes? It may help to take another sort of instance from an entirely different sphere.

What is the nature of the inspiration that gives rise to a great piece of music, or to any piece of music that has an inspiring tendency? It seems to me that in musical inspiration there is an apprehension of the divine beauty combined with an obedience to the divine laws of harmony and truth which is a stage nearer to the pure essence and naked formlessness of an absolute inspiration than is, say, the inspiration to a definite ethical act. I am not claiming that musical inspiration is on that account necessarily higher than ethical inspiration (I think it may be higher or lower, but it would take us too far afield to discuss the question how or why). My sole point here is to instance an inspiration which is a degree less precise than the inspiration of the prophet who foretells an invasion or summons to a crusade. I invite you to think for a moment of the relation of words and

music in certain well-known hymns: the tune now so well known to Bunyan's Pilgrim hymn, the tune to which " For all the saints " is set by Walford Davies, George Herbert's rendering of the twenty third Psalm sung to " University." There is something in such tunes which tends to create the sort of emotion that will sustain the thought expressed in the words. There is sometimes more power in the tune than in the words themselves, though more danger of miscarriage too.

I well remember the tendency to religious emotion (not to be despised) induced at the age of eleven by the singing of "Angels of Jesus, Angels of Light", and the restorative effect of "O Paradise, O Paradise ", when as a boy of 14 I was unconsciously suffering from physical depression due to the Manchester climate. More definite emotions and tendencies to right action could be traced to more virile hymns, such as "Christian, dost thou see them? " or " Eternal Light, Eternal Light". More complex and massively Christian impressions are made upon personality by those who subject themselves to the best devotional music commonly used in High Anglican celebrations, where the words adorned by the tunes are sublimated into a higher and fuller form of expression. And I have recently demonstrated the marvellous power of the devotional music and the vocal and bodily cadences of the divine Liturgy of the Russian Orthodox Church—its power to induce quite definite states of worship, inward dedication, and definite resolve though the words used were unknown and the logical structure of the service quite forgotten.

There is no need to press the detail of these analogies. Suffice it that there are forms of inspiration behind some musical conceptions which can convey positive and definite impulses toward Christian goodness which have less definite intellectual ethical content than the inspirations that come clothed in definite words and give direction toward definite practical acts. I conceive that these analogies will take us far toward the reconciliation of individual and corporate revelation; but before developing the point another illustration is wanted first.

A recent comparative study of the principles and methods of quite a number of different schools of spiritual healing, as these have been presented to a conference of ministers and doctors with a gallery of spiritual helpers of the sick, made clear that spiritual reinforcement was being brought to expedite the recovery of sick folk or intensify the health of the healthy in ways that were sometimes almost magical, but by means and upon presuppositions that were extremely varied.

The first of three types I shall describe needs little description because it is so congenial to our usual modes of thought. It works typically through the restoration of moral and intellectual integrity to personalities that have become poisoned or paralysed through suppressed memories of past faults or fears, whilst a reasonable faith is at the same time rekindled and its fire replenished. The results are, as we know, at times almost fantastic in their range or rapidity.

But we had evidence of equally remarkable cures brought about, without any of the painstaking discovery of psychic entanglements or re-orientation of outlook necessary in the cases just described, by the bare expedient of a sacramental act—a laying on of hands, an anointing, or a formal act of demon-exorcism. I think of one case sent to the Guild of Health and successfully treated on these lines by one of the ablest professional psychotherapists in England who had exhausted all his own powers of treatment. I think of another case in which a patient in a famous London Hospital—pronounced hopeless by three specialists and the X-ray photographs of his disease selected for purpose of class demonstration—was healed by a word of exorcism such as the New Testament describes.

Yet another school gave evidence of a spiritual power brought into operation by acts of contemplative meditation that have kinship with both of the types already referred to and yet stand independent of both. I recall, for example, a case of grave spinal injury due to a motor smash in America, cured by acts of directed meditation for a quarter of an hour daily over a period of weeks by a lady living a life of balanced contemplative calm and rural activity down in Dorset. The practitioners of this school count upon no special aid through Church rites. Neither do they depend upon any preparatory psychological and moral rectification. They do, however, reckon to induce that moral and psychological rectification indirectly by strengthening the spiritual energies of faith, hope, and love latent in all men, doing so in a way that has a minimum of traceable relation with the particular disease to be cured. The spiritual practitioner having, as it were, rapidly noted the particular quarter from which the trouble seems to proceed turns right about to contemplate, without using any reflective mental processes, the quality of goodness existing in God which is the precise negation of the evil in question. The result is an exhilarating sense of God's presence and power, in that particular regard, experienced first of all by the practitioner, and later, and may be in less degree, by the patient. The result is a healing which seems to be as much more universal in its effect as in its cause, for as it is not so much directed toward a precise physical or moral need so it results in a more general accession of faith, hope and love available to flush whatever channels need it.[1]

Summing up this study of the ways in which the individual apprehends the universal Being and the personal call of God, it seems to me that the fundamental religious experience is a realization of God as goodness and life, and of ourselves as having part in that living goodness and power, at a deeper level of consciousness than that in which thoughts and actions take definite shape. Whilst that is so, the heightened consciousness of the potentialities of oneself and of the world which results from such fresh apprehension of God and one's relation to Him will assuredly issue in fresh ideas and fresh purposes in any well-articulated personality. It is only in the case of the more spineless, gelatinous, and inert natures that the new apprehension of God and life will remain as a vague heightening of feeling leading to no new expressions in life. None the less, the form of thought or act to which the new experience leads will be a letter that killeth, unless its inherent and inescapable limitation and imperfection are definitely realized. So long as the particular forms of thought or act that result from any revelation of God are recognized as only a partial embodiment of it, the great variety of thoughts and acts which can spring from the selfsame quickening of the sense of God can group themselves in harmonious relation to one another and by their very variety attest the manifoldness of the life of God, as trees of a species vary without discordance. But once they are regarded as exclusive or complete expressions of the revelation that inspires them they become sources of confusion and discord.

II. I pass now to observe, in the same concrete and practical way, how the Christian individual and the Christian group may interact in their experiences of revelation. The distinction just made between the spiritual kernel or essence of a revelation and the particular outward guise in which it becomes clothed in the mind of the recipient is immediately important in observing and interpreting the interaction of individuals in their experiences of revelation in community. For it is evident that the spiritual communion which then takes place, for example in common worship, is primarily

[1] See *Spiritual Healing*: a critical appreciation by H. W. Workman and Malcolm Spencer. S.C.M. 2s. 6d.

a communion in the inner realm of the inspiration. It is not usually an exchange of definite ideas or formulated plans so much as a sharing of impressions of that which is absolutely good and worshipful. By personal contact in this inner realm of spiritual consciousness we quicken one another's appreciation and realization of things perfect, universal, and divine. Common convictions and common purposes may result from the common appreciation of ultimate good, particularly if there is opportunity for conversation on the meaning of the divine revelation and call; but these are derivative and to some extent fraught with danger to the purity of the revelation and the preservation of the religious mood of absolute dependence upon God. I shall have something to say presently on this last point, but wish first to illustrate the main distinction I am trying to make.

Maude Royden in giving her evidence of the workings of the Spirit in the intimate and largely silent Christian fellowship of a small and devoted company of Christian people—speaking to the group which thereafter produced the book *Fellowship Principles and Practice*[1]—made two notable points. The first was the way in which in such circumstances the spirit of even the most mature in any company became more highly and more fully sensitive by inward communion with the rest. She traced this to the existence of blind spots in the mind and spirit of every individual which might not be the same for the others of the company. In the fellowship of Christian people aspiring to be like Christ, the blind spots in one soul become sensitive by some sort of spiritual communication from another member or other members of the group whose souls were sensitized at that point. Thereby the sensitiveness of each separately was caused to approximate to the total sensitiveness of all together. The second notable point of her evidence was the very great fear of this silent communion entertained consciously by some people and perhaps unconsciously by many more. A German professor had stated to her as a matter of common knowledge that such shared silence laid those present under immediate danger of devil-possession. Beneath the exaggeration of the professor and the sifted evidence of the lady preacher there may lie the common fact that where personal communion is conducted without words a subtle exchange of feeling and conviction takes place—an exchange almost of being rather than of mere thinking and willing—in which personal impulses come welling up from unplumbed deeps of good or evil to enter into our individual subconsciousness.

A good instance of the actual interplay of the individual insight with the collective insight of a Christian group was given by a Quaker artist to another round table on prayer. She described a Quaker meeting in war time at which she was possessed with a desire to utter a prayer that the Cabinet would decide upon a certain course. When she essayed to give utterance to the prayer she could not: an inner voice counselled her to reconsider the impulse. This she did, with the result that the desire presently took shape again, but in a slightly modified form. Yet again the inner pressure of the collective spiritual consciousness of the meeting would not suffer her own individual consciousness to utter it. Three times was the petition thus referred back for more delicate attunement to the mind of Christ as this was operating in the meeting, and then utterance was found possible and a prayer was uttered with the spiritual endorsement of the whole meeting and with consequences beyond doubt. The actual re-shaping of the desire was in this case doubtless a matter in which the rest of the meeting had no conscious part. Till the prayer was uttered the Cabinet may not have been in any of their minds. But all the time, in the inner

1 Allen & Unwin. The Appendix prints Miss Royden's evidence.

realm of spiritual consciousness where the ultimate realities are apprehended, an intercourse of spirit was going forward to the point where the artist's individual spiritual consciousness was so refined and reinforced from its contacts with others that it was capable of creating a form of desire which all could combine to carry into the positive action of believing prayer.[1]

It is now possible to take up a point already anticipated as to the relative spiritual authority of different types of group with different types of object. Again, I can approach the point best by an instance. When the late Professor Rivers of Cambridge came to a Conference of the Auxiliary Movement to discuss with them the psychological aspects of group experience, he affirmed that as a general rule the quality of the individual consciousness was impoverished when the individual was functioning in a group; it was only at its best when the individual was alone. Those present, however, unanimously insisted that in the Christian group-life which was characteristic of their Movement the reverse was the case. They were always above rather than below their usual form when participating in group meetings. The point was pressed, and the Professor in the end conceded that they were probably not misinterpreting their experience, though he insisted that their experience was none the less unique in the record of group psychology. That experience is the characteristic of every Christian group which is functioning as it should. It was the universal testimony of all the group movements which gave evidence before the round table on *Fellowship Principles and Practice* that their consciousness was enriched, their judgment made more acute, their mental life and power of personal initiative quickened, by participation in Christian group fellowship. They would all endorse about their own Christian group the conviction expressed by C. E. Watson, of Rodborough, about the fellowship of a Christian Church meeting—that a Christian man cannot ever expect to be so fully inspired in solitary prayer as he can be in the actual personal contact with his fellow-Christians provided by a real Church meeting.

What then is the difference that makes secular group association usually an inferior thing, in which the individuals composing the group all act below rather than above their normal levels? I think it is due to the fact that the normal group association is not a communion in the ideal, but a communion animated by limited ideas and for limited practical ends.[2] But those who let themselves go unreservedly into any such collective experiences may presently find themselves denuded of every motive or thought that does not directly support the shibboleth or plan round which they have rallied. Now in all Christian organization the initial idealism in the watchword or doctrine uniting it and in the proposals and plans to whch it gives rise will protect it from rapid or complete deterioration. But who will happily compare the standards of a Church Defence or Disestablishment League, a party Church paper or aggressive political temperance campaign with those of *1 Cor.* 13, *Rom.* 12, or the Sermon on the Mount. It is one of the rarest achievements of human genius to coin phrases or acts which can adequately express the many-sidedness of a fully spiritual inspiration. It is best that most of them should pass quickly into oblivion, before their good intent is too much overlaid by their ill implications and consequences.

[1] An interesting parallel is afforded by the story of the way in which Roman Catholic thought upon social questions grew through the nineteenth century till a tiny seed of prophetic utterance bore fruit in a Papal Bull. See *Social Discipline in the Christian Community.*

[2] For a study of the way in which the human spirit loses its freedom if it identifies itself too closely with any final end, see Kunkel's *Let's be Normal: The Psychologist comes to his Senses.*

III. We are now in a position to estimate the relative nature of the inspirations which come respectively to individuals and to groups. To begin with, it should now be clear that the individual sense of divine call to do this or that, or the individual vision of truth or right, is necessarily subject to a great deal of qualification. What is of divine origin carrying divine authority is the inner kernel of the conviction of rightness, fitness, goodness, binding authority, and absolute worth which urges the individual mind and will forward in a given direction. It is imperative for the individual that he should move forward in definite fashion along the line of thought or action thus marked out for him. If he fails to do so he stultifies the very soul of his being. If he follows the inward prompting he will move forward to greater fullness of being and truth of understanding. God will be with him through all the exigences of good or evil in which the advance involves him. Moreover, the more fully developed a personality is, the more necessary it is for the resultant thought and action to be clear cut and decisive. None the less, the thought and purpose which take shape in the individual in consequence of the new vision or impulse must be tinged with the limitations and biases of his individual development. There is a Catholic dictum that no private vision is of universal interpretation, and the neglect of that truth may lead to disasters, as when the visions of a Swedenborg or a Sergius are crystallized into the tenets of a sect or become the touchstone of truth for a great community.

Perhaps the type of case in which the guidance of the individual is most completely authentic is when the individual becomes conscious of some need of another which he might satisfy. The "Oxford" groups supply multitudinous instances in which the individual grouper intercepts the personal "S.O.S." of some morally downcast, bewildered, or beaten soul. Spiritual Healing groups give similar instances of mysterious personal summons to the aid of previously unknown persons in physical need. Sometimes, but not always in the same degree, the call to help is coupled with directions how to help. The individual bias is much more likely to enter into the prescription than to mistake the cry of need; though even there we have abundant instances of non-existent personal need suspected and imputed merely owing to the pre-disposition of the subject to expect personal disorder of a particular kind.[1]

This leads on to a remark about the degree and kind of authenticity that attaches to the guidance of specialized Christian groups. What has been said already carries the conclusion that the members of such groups are under influences calculated to make them more sensitive in spirit, more balanced in judgment, and more ready in their response to the claims of God and man than they would otherwise be. The thoughts and plans that have passed through the sieve of prayerful individual reflection or open corporate discussion in such groups are more likely than they would otherwise be to escape the error and futility which belong to things of too great an individual bias. Along certain specialized lines the group may develop an exceptional sensitiveness to truth and right; but that does not authenticate all their guidance; it does not give them special competence in matters outside their special experience and concern. It even leaves them specially liable to make fetishes of their own peculiar insights and discoveries and idols of their limited special calls and successes in Christian service. So the Friends, in my view, are liable to think erroneously that because they have disowned all external authorities and official compromises they have laid themselves open to the revelation of the whole mind of Christ, whereas

1 *Cf. The Guidance of God.* Free Church Fellowship. Independent Press. 6d.

they must suffer from a certain tendency to spiritual inbreeding which creates progressive blindness to some aspects of truth side by side with progressive sensitiveness to others.

IV. We have thought now successively of the guidance experienced by individuals and by limited Christian groups. What then of the more far-reaching expressions of corporate guidance enshrined in the acts and beliefs of great Churches—their rites, polities, and dogmas? We proceed to consider this question with the same clue—the distinction between the inner essence of a revelation and its outward embodiment, and with the same caveat—the human limitation and bias of everything that happens on the historic plane. This means, on the one hand, that all the established ceremonies, doctrines, and regulations of a great historic Church must have in them an element of accommodation to the peoples by whom and for whom they have been designed. It means, on the other hand, that when that is allowed for, they yet may (not *must,* but *may*) enshrine the absolute and perfect revelation of Christ in forms which are better adapted than any other to convey the truth to people living in a particular social, political, and intellectual environment. I believe that something like this is broadly true of a great deal that some of us, Protestant individualists, think to be positively mischievous, and to some extent, less than we suppose, is actually so.

What then is the kind and degree of revelation enshrined in the great credal statements and traditional rites which are the primal inspiration and the common bond of the greater part of the Christian Church of our day and of every preceding day? These being so precious and so persistent in the life of our fellow-Christians, we are bound to approach them with a very high sense of their substantial value. On the other hand, we can only reconcile the diverse acts of the Spirit in the Church as a whole by an analysis which in some respects calls in question their claims to sufficiency and finality.

To begin with, they provide a focus for the religious meditation of the Church. Therein they express a profound judgment as to the quarters in which revelation lies. They direct and regulate the contemplation of those who can use them to ensure that their souls are thereby brought nearer to the sources of revelation the Church has found in experience to be the deepest and the most universal.

This applies both to the more theological statements of the later creeds and to the more simple religious statements of the earlier creeds and apostolic formulæ, such as the Trinitarian Benediction. It applies also supremely to the eucharistic acts of the Church. It is to be expected that the continued use of these will constantly re-kindle those inner religious apprehensions of the Christian revelation which are its heart. Even when there are elements in these statements which are expressed in terms whose meaning time has changed or cancelled, the Spirit may continue to use them for the inspiration of uncritical souls, and it is therefore a matter of extreme delicacy to challenge their truth : it is far better to re-interpret them where that is possible. Nor is it easy to suppose that anything that was once central to the religious life of the Church can be incapable of that.

On the other hand, the precise logical content of the credal statements is not inspired. The broad distinctions expressed in the creeds are pretty sure to indicate that one line of explanation of the Christian faith is fraught with danger whilst the alternative line was generally calculated to keep faith true to the fullness and richness of the Christian revelation. But language that is once logically precise will often become outmoded by the further growth of scientific thought. Even the central definitions of the creeds

may thus become untrue, except for those who can construe them in terms of the outworn philosophies of their natal days.

Bearing this in mind it is probably true that the great central revelations of Christianity have been more truly the common possession of all Christian Communions than we might suppose from their differences of theological statement and the violence of their theological disputes. I recall how Bernard Manning contends that all Churches are agreed about the central Evangelical verities and how Frank Lenwood once assured me that, in the long run and on a careful study of the utterances of its representatives, Congregationalism could satisfy Catholic scholars of its substantial orthodoxy—notwithstanding the temporary flutters of heretical opinion which we could assimilate sooner than any other body, because of our greater freedom.

The value of traditional phrases and usages for the religious imagination is thus more important and more permanent than the definitive value of the theological statements they provide. The preservation of the broad tradition of creed and rite is probably needed to correct the tendency of every age and every individual to fall into grooves. The discipline of Catholicity seems to me to be demonstrably needed in the cause of every race and every social group and every individual thinker I have knowledge of; and though I cannot so clearly observe the need in myself and my own countrymen and contemporaries or the members of my own College I do not doubt that others can. I can thus see immediate improvement of mind and character when, say, a Welshman or a Methodist comes under more Catholic influences than those of his origin; and it is not difficult to draw universal inferences from the fact. Moreover, at the present day, when the theological presentation of Christianity is particularly inadequate to the scientific thought of the time, when the ethical interpretation of Christianity is particularly inadequate to the social problems of the day, and the mechanical occupations and hectic speed of life are particularly hostile to the exercise of imagination, there is unusual value in the symbolic enshrinements of the Christian revelation.

V. As a particular instance of the limitation of outlook that accompanies any very strongly marked type of thought and experience, I seem to find the Free Churches generally deficient in the power to think constructively on social questions. I am impressed by the fact that it is the Roman Catholics and the Anglo-Catholics who are to-day producing the most systematic essays toward a Christian sociology. We are much more effective in overthrowing tyrannies and fighting moral evils than in constructing coherent systems of society. And even in our distinctive *rôle* of protest it is disheartening to observe that we have allowed the economic system to stultify for most men the greater part of the liberties won for them in the religious and political spheres, without so much as discovering that the process was going on. Perhaps, however, we shall turn in revolt before the Federation of British Industries sets up an economic Hitler to rule over us. And in the providence of God it may be for us to paralyse the present commercial individualism of the world by our own religious individualism (pacificism and the like) before others can get an opportunity to use their gifts for systematic reconstruction.

In saying this one does not disparage one's own form of the Christian tradition in comparison with other forms. It may well be that the undue rigidity of these other forms and their tendency to over-regimentation of human souls requires still to be balanced by the testimony of Churches that insist on the freedom of the spirit from the letter and the freedom of the individual from the coercion of the mass. That witness will, however, be

given with all the greater clarity and effectiveness if those who give it are aware that it is a partial witness and not the whole truth of the matter. It is a legitimate criticism of Protestantism that we tend to demand too much and leave Catholicism too little of the ground of Christian justification. It is too late in the day for one denomination to be saying to another, "All the world's mad but me and thee, Roger, and I'm not quite sure about thee,"—Roger being in this case clearly a Presbyterian. The eye may not say to the hand, " I have no need of thee". There are varieties of operations, but the same Spirit.

In illustration of this I recall a comparison between the *alumni* of the Universities of Oxford and of Scotland respectively to the effect that the Oxford man sees the point but the Scot masters the subject. I naturally believe that the Oxford man is right, even in a story : I glory in these profound and simple insights which cut through the complexities of great subjects. And yet there may be something to be said for the man who masters the subject. Is there no point in the comparison? I always feel that the Protestant has seized the essential points of personal religion. I am not so confident that he is as well equipped as some others may be to value and see the coherence of the Christian truth as a complex whole. It seems to me that there are people and periods with special gifts for generalization, for regulation, for undertaking and providing for the human average in its period of immaturity ; and I conceive that in that limited sense the Catholic doctrine and the Catholic worship enshrine the kernel of Christian revelation with as much historic justification, discernment, and fidelity as, let us say, the private acts of the devout Christian conscientious objector in time of war enshrine the Christian revelation to him.

At this point I may appropriately ask a question about the bearing of all this upon the theory and practice of the Congregational churches. As I understand it, our churches are entrusted by God with the truth that a Christian revelation and capacity for Christian initiative are given to any local community of Christians which fulfils the right conditions. The conditions are a very faithful attempt to follow the Master closely in Christlike conduct in every walk of life, a very jealous guarding against every form of worldly compromise, and a very intimate personal relation between the fellow-members of the church in the attempt to realize that ideal. For this we need to be intensely solicitous for one another in everything that concerns our personal discipleship and the progress of the Kingdom of God among men. But I do not find our leaders and representatives any more claiming that this ideal is being maintained in practice.

On the other hand, I do not think our claim to embody the true and sufficient principle of Church life is correspondingly relaxed. We are not questioning the sufficiency of our Church principle, as we might well do in view of the insufficiency of our church practice. Might it not be that our individual churches lack the high spiritual vitality proper to a Church because they are not sufficiently braced and stimulated by the pressure of the revelation enshrined in other Churches (just as the others may be suffering from the lack of our emphasis upon the important principle of local autonomy)? We are so confident of the self-sufficiency of each separate local unit of the Church that no one is allowed to exercise any discipline over one of our churches, or even to offer it censure or counsel. Take the question of a church's spiritual right to choose its own minister. We have in practice admitted the possible inability of the aided church to choose rightly enough to deserve a grant in aid : and I think rightly so. I do not believe in the spiritual self-sufficiency of the individual church in matters where the welfare of the denomination as well as that of the

individual church is at stake. The spiritual insight of all who have a valid concern in a given matter is necessary to a plenary inspiration. Moreover, the unification of the world, which no longer consists of isolated parishes, makes fewer and fewer the matters on which the plenary Christian inspiration can be expected within a small local community. But let us re-think our principle in relation to the changes wrought by time.

Principles that are profoundly true and important become untrue and irrelevant when they are given a wider reference than is due to them. The great principles of Congregationalism will not be an exception to this general rule. Liberty and autonomy for the individual church, voluntary association and co-operation, dependence on loyalty rather than law (or the bond of affection rather than the discipline of necessity), these are priceless principles. But the principles are stultified unless they do in practice ensure that churches are solicitous for one another, eager to learn from one another, ready to admonish one another in the Lord, and to be admonished in their turn. And if the single local Christian congregation is to have the plenary inspiration of the whole Church it must learn how to maintain contact with the representatives of other Christian Communions, to accept the discipline of trying in humility to understand and appreciate their special insights. The principle of autonomy for the part needs as its counterpart the principle of loyalty to the whole. Till we see that, we shall remain in spiritual isolation from much of the inspiration possessed by other Churches and should expect a consequent lack of spiritual power.

The voluntary principle is, I believe, the final principle of Christian organization, and it is more physically and psychologically possible to-day than ever before; but, as far as I know, we have not ever stated a possible conception of how Congregationalism could overcome the numerical and geographical limitations that would stand in the way of its becoming a nation-wide Church. Such a development would be impossible without the delegation of responsibility by the local group to its individual representatives and through them to intermediate assemblies and the abandonment of our present democratic fetishes which require the direct individual representation of each local church in the parliament of the denomination. With our modern means of transport, as Kenneth Parry once pointed out, such representatives could enjoy the constant personal contacts hitherto only possible to the members of a local church, and thereby gain the same sort of corporate inspiration that comes to a local Congregational church. Along such lines as these it may be possible to conceive of the Congregational principle becoming the constructive principle of the Church's unity.

VI. It is essential to the reconciliation attempted in this paper that doctrine and rite should be viewed always as inspired symbols of the truth rather than as scientifically exact and flawless embodiments of it. Recent contacts with representatives of the Russian Orthodox Church have confirmed the value of that view, and its admissibility from an Orthodox standpoint. The Orthodox believe it to be part of their historic mission to harmonize the claims of freedom with those of tradition. I have also drawn from a Roman Catholic theologian the admission that the West ought to concede to the East that its formulations since the schism of East and West may for that reason be too rigid. In further confirmation of the view that Orthodoxy can help in the desired reconciliation I note that Dr. Kuhlmann, a Swiss Zwinglian, represents and values the Orthodox view of Christian doctrine as a schematic framework of thought which does not itself express the concrete truth of life but enables the Christian mind to interpret and grasp the truth of life more perfectly when he looks at life through it.

More than one Orthodox theologian has impressed upon me the point that whilst Orthodoxy insists upon the impiousness of tampering with the historic statements of the faith it allows complete freedom of personal interpretation of them. To deny their validity or to supersede them is not only an offence against the love of the brethren, it is to indulge a fundamental scepticism about the revelation given in the past and so to undermine any real belief in the revelation being given in the present and make our confidence in it no more than self-confidence in our own superior insight. It causes schism in the mind of the individual whose mind has been already grounded in that tradition, and a breach in historic culture. Whereas if the concepts be allowed to stand and undergo continuous accessions of meaning they will provide the basis for organic mental development for the individual and the race. For that reason whilst the individual may excommunicate himself from the Orthodox Church by pronouncing the Orthodox Church to be wrong in its dogmas, no Orthodox authority, whether theologian or hierarch, may pronounce any man's interpretation of that dogma heretical. Only time can prove it heretical by seeing it lose any hold it ever gained over Orthodox minds and perish of its own irrelevance.

The same spirit of veneration for the past, coupled with real belief in organic spiritual development, was evidenced in a recent discussion between eminent Orthodox theologians as to the possibility of acts of institutional inter-communion between groups of the Orthodox and groups of the Anglo-Catholics who have come to share a common sense of spiritual inter-communion through sharing their worship despite the contrary ruling of the Orthodox Canon Law. It was then admitted, *e.g.*, that the Law is never perfect or final, that it is rarely up to date with the spiritual development of the Church, that it is subject to desuetude owing to its growing irrelevance to changed conditions of life, that the Spirit from age to age reveals new truths and requires new covenants and new doctrines and so changes the face of the tradition by imperceptible degrees. Therefore innovations are necessary, and it is a matter of historic necessity that the innovation by the few must precede its authorization by the ultimate Councils of the Church, which may not sanction it till experience has proved that it can win its way in the estimation of the main body of the Orthodox. This is not unreasonable, seeing that whatever is truly of the Spirit shows a certain ease of coming into actual expression in life, and an inevitability when it does so in God's good time.

Yet one more instance of the Orthodox attitude to dogma, and the hope it holds out for the reconciliation of Christendom. I was discoursing to a joint Conference of Russian Orthodox and French Protestant Reformed and Lutheran theologians in Paris upon a view of inspiration which I had learned from that most lovable philosopher of æsthetics, Clutton-Brock. Clutton-Brock described the artist as having in his soul a vision of perfection for which his nature compels him to seek ever more and more perfect embodiments. I was describing the Christian life as a like endeavour for each individual Christian to give ever more and more perfect expressions of the Christian faith in his own life. He does so by a contemplative self-giving to the revelation of Christianity already enshrined—in accessible types—in doctrine, in worship, in the record of Christian devotion, in literary forms, and in the lives of Christian saints and heroes of the past and of the present. I remember well how the Russian Orthodox philosopher Berdyaef clapped his hands as I said it, turning round to his associates, getting their smiling assent, and then calling out gleefully, "That is orthodoxy, that is orthodoxy". I could give parallel instances of the kinship in thought and feeling discovered by Russian Orthodox and English Free Churchmen in

recent contacts, which makes it all the more desirable to consider their principle of reconciliation between tradition and freedom.

A Later Note.

The value of the Russian approach was reinforced for me by the course of the Oxford discussions. Discussion seems to me to flounder and travel in circles when Christian minds turn back on the course of their own historic evolution and begin to question again whether there be or be not a threefold revelation of God as Father, Son, and Spirit, and seek to resolve any one of these into any other : whereas there is great and immediate profit in the attempt to relate the historic doctrine of God, the Father of the universe, to the discoveries of natural science, to set the doctrine of the Son of God and Man in the light of to-day's clearer thought upon the nature of personality, and to interpret the doctrine of the Spirit in fresh relation to all those developments in human society whereby man is being driven by the necessities of his body and drawn by the desire of his soul to establish the Kingdom of Christ as the settled order of his organized life. The Church can then realize itself as not only the custodian of the divine word which reconciles man with his own nature but as the dynamic power whereby the world of men and society is organized to express the fundamental unity of the physical and the moral orders.

These matters are surely important at a time when world events have shaken the Russian Orthodox Church out of its historic isolation and caused its representatives to seek new spiritual contacts with the Churches of the West. The world problem of to-day is essentially a single problem. Intellectually, economically, and politically the world's separate communities grow more and more closely inter-related, but their inter-relation is a source of greater discord rather than greater harmony. Before the world can find its outward unity it needs to find its common soul in the unified Christian consciousness of the whole Church of Christ.

THE HOLY SPIRIT AND A NEW CREED.

By Nathaniel Micklem.

I have no personal responsibility for the phrase which is my subject. I did not choose it, and I do not greatly like it. The term "The Holy Spirit" is sometimes so loosely used that it means little more than whatever favourable or benign impulse may arise in the human breast. The term "new creed" sounds too much like "new religion"; there is and there can be but one faith as there is but one Lord, one baptism, one God and Father of all; properly, therefore, there cannot be a new creed, but at most a new formulation of the old. But I take it the question set for me is this : In what directions and in what parts may we conceive that Almighty God is leading us in this generation to re-state the ancient and eternal faith? In offering you some animadversions on so great a theme, I should like again to assure you that I have not sought this very overwhelming task.

It is idle to attempt to re-formulate the faith until we are quite clear as to the nature and general content of that faith which has to be re-formulated. If the attempt is to be in any degree scientific, we must agree on certain principles. If we feel free to identify the Christian faith with the set of religious ideas or impressions which happens to be uppermost in our minds at the moment, we shall all differ as to the faith, and all argument will be futile. We are met, however, as Christians and as Congregationalists; and, happily, when we ask, what is the standard and rule

of faith for Christians, our answer as Congregationalists is clear and, so far as history is concerned, indubitable: that which has to be re-stated is the Word or revelation of God contained and conveyed in Holy Scripture; the norm of Christian doctrine, the standard and rule of faith for Christians, is the Holy Scriptures of the Old and New Testaments. I must first expound and explain this principle.

That such is the answer of the Early Fathers and of the great Protestant Reformers needs no demonstration. I may, however, be permitted one quotation from St. Thomas Aquinas[1]:

> sacred doctrine makes use of these authorities (the philosophers) as extrinsic and probable arguments; but properly uses the authority of the canonical Scriptures as an incontrovertible proof, and the authority of the doctors of the Church as one that may properly be used, yet merely as probable. For our faith rests upon the revelation made to the apostles and prophets, who wrote the canonical books, and not on the revelations (if any such there are) made to other doctors.

The Christian faith rests neither upon the achievement of reason, nor upon the private mystagogic experiences of individuals, but upon revelation, the revelation which is apprehended in the Holy Scriptures by the eye of faith, upon "Scripture revelation and the experience of them that do believe," and "the latter is to be regulated by the former."[2] It is necessary to dwell upon this principle, for in these latter days some have sought to base the Christian faith upon some quite other foundation than that which has been laid.

(*a*) There is the attempt of the Rationalists. The fundamental principle of Rationalism is the adequacy of the human reason for every human purpose; that which cannot be proved by the strict operations of logical reflection belongs to the sphere of opinion or error or superstition, not of certain truth. That the charge of credulity levelled against the Church by the Rationalists was in measure true, that many of the exalted notions to which Rationalism by the unaided light of reason, as it supposes, has attained are closely related to the Christian faith, that our reason is given us that we may apprehend God, and that faith cannot contradict reason—all this may be agreed. But Rationalism, by the nature of the case, can never transcend the realm of abstract idea and general proposition; it can, perhaps, afford a basis for Theism, for a belief in Providence or in personal immortality, but when it comes to the kernel of the Christian revelation that "the Word was God, and the Word became flesh and dwelt amongst us" Rationalism as such can only deny or, at most, explain away. Rationalism may produce a Christian philosophy but never the Christian Gospel.

Obvious as this is, it is overlooked, because men have supposed that we have no options but Rationalism or obscurantism. The proper place of reason in Christian dogma, however, is to reflect upon the data of revelation, the Word of God in Holy Scripture, to work out its implications for thought and its application to the society of mankind. We cannot exercise our minds too rigorously on that which is revealed in Scripture; but no amount of thinking will of itself yield the Gospel which the Scriptures tell. The Gospel is not philosophy, but history and interpretation; the history is given; the interpretation is accepted as alone rational by *faith*.

(*b*) There is the attempt of those who would find the basis of Christian dogma in "religious experience." This is only misleading because it is patient of two quite different interpretations. Faith has an intellectual

1 *Summa Theologica*, I. 1. 9.
2 John Owen, *Works*, IV. 328.

aspect and a "feeling" aspect. In respect of the latter it may be called "experience." If those who would find the basis of Christian dogma in religious experience mean by religious experience the experience of those who accept the testimony of the prophets and apostles, this view does not differ except in emphasis from that of historic Christianity. There can be no religious "faith" apart from "experience." But if this view intend, as I am afraid it sometimes does, that the Christian faith rests upon the esoteric religious experiences of any individuals who like to call themselves Christians, there is no possible norm or standard for Christian doctrine, and the Christian faith becomes precisely that which any Tom, Dick, or Harry cares to say it is; the Christian Church is dissolved and argument is at an end. If we wish to say, then, that Christian dogma rests upon experience, we must add that it rests, not upon *any* experience, but upon the experience of those who accept the testimony of the prophets and apostles; in other words, it rests on Holy Scripture or, in Owen's phrase, upon "Scripture revelation and the experience of them that do believe," and "the latter is to be regulated by the former."

(*c*) Because modern scientific historical methods have emphasized the human element in Holy Scripture and have introduced dubiety where early generations were certain, some in these latter days have attempted to base Christian dogma on the teaching of our Lord in distinction from the allegedly theological testimony of the apostles. This view had a great vogue at the end of last century, and has still distinguished representatives. In Europe it seems to be already dead, and elsewhere it seems a dying cause. But its decay is less due to any inherent weakness than to its misapplication by its devotees. It may be set forth in a form that is entirely consonant with the Christian faith. It might be said, for instance, that the teaching of Moses and the prophets, the theological speculations of the apostles, and *a fortiori* the later dogmas of the Church, must all be tested by the touchstone of the teaching of the Master Himself; it is He who is the Word Incarnate; the Bible is only Holy Scripture in so far as it bears testimony to Him. To this view no exception can be taken.

Unhappily this is not the line of argument frequently adopted. We have been asked to base Christian doctrine, not upon the teaching of the Lord as He is represented in the Gospels, but as He must be deemed to have been in spite of the Gospels. As a first step, the testimony of the Fourth Gospel is ruled out; then stress is laid upon the "purely human" elements in the portrait of Jesus Christ; finally it is assumed (this is the supreme but sometimes unnoticed achievement of the theory) that Jesus of Nazareth cannot have been such as all the Gospels say He was, that He did not claim to be the supernatural Son of Man or God's anointed Son, to give His life a ransom for many or to institute a new covenant in His blood, or, alternatively, that if He did make these claims He was deluded. When by this assumption all the distinctive elements of the Christian revelation have been eliminated, it is proposed to build upon the residue a re-statement of the Christian faith. But it seems fair to claim, in the first place, that no man can scientifically enquire into the Christian witness who has made up his mind before he considers the evidence, and, in the second, that so far as historic evidence is concerned, this residuary so-called "Jesus of History" is a being who never had any existence except in the minds of modern thinkers. The supernatural Christ of the Gospels we may deem a deluded dreamer or the Saviour of the world; the so-called liberal "Jesus of History" is a product of the imagination only. The believer accepts, the unbeliever rejects, the testimony of the prophets and apostles.

But, it may fairly be said, I have not yet considered the serious difficulties inherent in the traditional position for those who adopt modern methods of Biblical criticism and exegesis. Surely I cannot be suggesting that the Christian faith rests upon every word of Holy Scripture; yet if we begin to accept one text and reject another, upon what principle is our choice to be made? Is there any halting place between accepting the authority of the Church, that is, in this case, of the Roman Church, or plunging once again into subjective individualism? If we say that the Bible contains the Word of God, we must define this Word and justify our definition.

We have rejected the old Verbal Inspiration theory which was a regrettable, if perhaps inevitable, interlude in Protestant thought; the Bible is not called the Word of God because we conceive that He dictated or guarantees every sentence in it. Nor, on the other hand, is the Bible called the Word of God because there are many purple passages in it which we find devotionally stimulating, for this would not differentiate the Bible from many other books, Christian and non-Christian, and it would leave us with no norm but the differing and inconstant relish which individuals might find from time to time in various passages. The Bible is not called the Word of God for psychological reasons but for dogmatic.

The Bible is Holy Scripture because it declares the mighty acts of God in creation and redemption. The creation of the world, the fallen state of man, the election and disciplining of a faithful people, the divine Word spoken through the prophets, the coming of the Son of God, Who is the Word Incarnate, His life, His death, His triumph over sin and death, His ascension to the right hand of power, the inauguration of the new supernatural age, the creation and first mission of the Christian Church—this is the theme of Holy Scripture, this is the record in virtue of which the Bible is called the Word of God. It is, of course, the Word of God only to faith; there is nothing mechanical or magical in the inspiration of Scripture; as the record of our creation and redemption upon the testimony of prophets and apostles it is God's Word to him who hears it and believes. As such it is adequate, unique, and final; it is inevitably the norm of doctrine, the standard and rule of faith for Christians.

But some further definition would seem needful. By what right do I allege, for instance, that this, and not something quite different, is the kernel and essential message of the Scriptures? Many other views are possible. There are those who suppose that the true importance of the Bible lies in its record of man's gradual search for God and increasing apprehension of His Nature. Others again see the kernel of its message in the prophets and in Jesus Christ as the supreme flowering of the prophetic spirit. Who is to say that such interpretations are false or illegitimate?

The answer is that the Christian faith is what it is, not what you or I may be pleased to think it should have been; the Church has defined in ten thousand ways that message or Gospel in virtue of which the Bible is to faith God's Holy Word. In hymn and prayer, in sermon and in sacrament, in creed and in theology, the Word of God in Scripture has been set forth and defined. The ancient baptismal confession which we call the Apostles' Creed and the great œcumenical confession usually styled the Nicene Creed are two of the most formal and careful definitions of the faith. Let it be freely and fully admitted that there is no complete adequacy nor finality in any such definition; the creeds, it may well be, need from time to time to be re-formulated in the light of increasing knowledge and under the influence of changing modes of thought; but if any man deny that the creeds are authoritative, even if imperfect, definitions of the Christian Gospel, he is in fact asserting that he knows what the

Christian faith is and that the Christian Church has been deluded in the matter from the first days until now. This form of Titanism would seem to connote a certain lack of humour.

Certainly this position is not open to those who know what Congregationalism means. It is important to insist upon this, but the evidence I offer must be brief. Congregationalism stands in the great Protestant tradition. Its distinctive witness has ever been in respect of the substance of the evangelical and catholic faith. Thus Calvin's *Institutio* is, as you know, simply a great commentary on the Apostles' Creed; Luther's position is unambiguous; and Zwingli says of the Nicene Creed in the Communion Office[1] that

> it is nothing else than the confession of the faith which we have heard a little before in the exposition of the Gospel. For with the heart we believe unto justification (*ad justitiam*), but with the mouth confession is made unto salvation.

There is as little doubt about the fathers of Congregationalism as about the Reformed Churches in general. It has been one of the glories of Congregationalism that it has been very unwilling to entangle men's consciences by demanding subscription to any credal statements or theological formulæ; our fathers have remembered better than other Churches that in this world ours must be *theologia viatorum,* not *theologia patriæ;* but nothing is plainer than that our fathers are expounding or assuming as the Christian revelation that same Word of God which is set forth in the great creeds of antiquity. Thus (I quote from Dr. Simon) in the first set of Articles sent from the Church at Leyden about 1616 and signed by John Robinson we read:

> To the Confession of faith published in the name of the Church of England and to every Article thereof, we do with the Reformed Churches where we live assent wholly.

The famous Savoy Declaration is further proof, as are all the writings of John Owen, Thomas Goodwin, and their fellows.

No question about this could possibly arise till the age of Rationalism. Our love of liberty, our freedom from the entanglements of verbal subscription, enabled us to enter more fearlessly than others into the inheritance of the *Aufklärung,* and thereby to be pioneers in modern theological thought; we have reason here to be proud of them that went before us and to cherish as of unspeakable value the right to freedom of thought in the sphere of theology. But for the moment we are concerned with the subject matter about which, as we claim, the thought of believers may move freely; our traditional position is that the Christian Church is not only free but under obligation to express the everlasting Gospel in the language of the age; theology is a developing science; preaching must preach to the age. But it is no part of our contention that men shall decide from age to age what the Gospel is, and shall be at liberty to invent a new foundation for the faith. In other words, we maintain that the Christian minister must preach the Gospel which is declared in Scripture, and that the Christian theologian must re-state or re-formulate according to his ability the Christian message which was set forth in the classical creeds in the language of an earlier day.

A few illustrations may be permitted. Let me quote first[2] from Dr. Allon's address from the Chair of the Congregational Union in 1864:

> No one can fail to see that the atmosphere of the Church is heavy and troubled; portentous clouds have gathered; some have broken in fierce

[1] From the *de canone missae epicheiresis.*

[2] See Waddington, *Congregational History, 1850-1880,* 426, ff.

tempests, and we hardly know yet what has been uprooted, and what has been rocked—only to take a more vigorous hold upon the soil. The Christ, the Book, and the Church, with all that is vital in them are now challenged. It is no longer a dispute about meanings, it is a demand for authority. It is no longer, what does the Christ say? but who is the Christ that He should speak at all? Is He really the Saviour and Master that He claims to be? The Bible is no longer, as heretofore, asked simply concerning its meaning, but concerning its authorship and authority. By what right does it speak at all? Who authorized it to declare God's counsels, and to give law to men's consciences? Is it in any distinctive sense an inspired and authoritative revelation from God, or is it simply a surpassing inspiration of ordinary sanctified humanity? These matters, moreover, are no longer, as hitherto, debated with opponents without the Church, but with teachers in it.

Dr. Allon went on to speak about Christ:

On His character and claims the whole of Christianity rests. Upon our conception of His Person and work, all Christian doctrine and all Christian heresy depend. All Christian 'truth is in Jesus.' They who worship Him as the incarnate God, they who, through His atoning death, seek reconciliation with God, necessarily differ *in toto cælo* from those who regard Him as merely a perfect man, and as dying merely a martyr's death . . . . It is simply, therefore, delusive and false to speak of the common Christianity of men who thus differ . . . . Our own Churches . . . . are unswerving in their fealty and worship . . . . He is the Deity whom we worship, the Redeemer by whom we are saved, the one perfect example whose steps we are to follow . . . . These great truths are our life and power.

Dr. Waddington tells us that "the response of the assembly to these sentiments was unanimous and enthusiastic."

You will notice here as typical of the Congregational witness that Dr. Allon makes no reference to the ancient creeds as having authority over us; for us they have no authority whatever except in so far as they are expressions of the Gospel which the Bible proclaims and the Church believes. This position is clearly set forth by Dr. Dale[1]:

The appeal is to Christ. Some other Churches, though sharing the general emancipation, are less free than ourselves. They are entangled by Articles, Confessions, and Standards of Faith, having a certain binding force which sometimes proves to be of a very perplexing kind. We are free, and we mean to keep free. For all Christian Churches Christ is the supreme authority. For us there is no other authority. He stands alone. In the Congregational Churches of this country there is a home—not indeed for those to whom the claims of the Lord Jesus Christ as the Prince and Saviour of mankind are doubtful, who have no Gospel to preach and who ought not to preach till they have one—but for all who are unable to find in any human system of doctrine, in the confessions and creeds of any church, a satisfactory account of the transcendent manifestation of the love and righteousness of God . . . . as we travel back through century after century to reach Him, our path lies among the ruined monuments of theological genius and learning, and we meet no authority to which our Churches are disposed to concede unmeasured submission until we find ourselves in the presence of Christ Himself and His original apostles.

I need only pause to make one comment. Christ is our authority, Christ and He alone. But what Christ? The Christ of those who, rejecting the testimony of the Gospels, postulate some purely human Christ behind the Gospels? Clearly not. The Christ who alone is our authority is the Christ of the *N.T.* How could Dr. Allon or Dr. Dale more clearly say that the Christian Church, the Christian faith, all Christian theology, rest upon the testimony of the prophets and apostles or, in other words, on

1 *The Evangelical Revival*, 267, f.

Holy Scripture? In this connexion I will venture to quote from an address delivered by Dr. Simon at the opening of the session 1897-1898 of the Yorkshire United Independent College under the title, *"What does Congregationalism stand for?"*:

> We are living at a time when, especially in the sphere of Church, religion, and theology, words are dealt with as though they were bottles which may be emptied of their old meaning and filled with a new meaning at the pleasure of ignorance or caprice or convenience.

He maintains that Congregationalism

> stands fundamentally for two things: *first,* the free intelligent and convinced acceptance of certain great Christian verities,—verities held on the authority of Holy Scripture by all Protestant or Evangelical Churches; and *secondly* for the practical carrying out of certain Church principles which are in as thorough agreement with the spirit and creeds of Protestantism, not to say of the entire Christian Church, as with Biblical precedent.

Dr. Simon goes on to enumerate and expound these great Christian verities. The first is that of the Trinity, which

> is neither that counterfeit Trinity, which has latterly been borrowed or adapted from Hegelianism; nor one of the revivals of the old heresy of Sabellius.

The second is "that which relates to the person of Christ and His atoning work." This

> is not the spurious doctrine, based on the vague and chameleon-like notion of the "divine immanence" that the *incarnation* is a process now going on; that every human being, not to say every creature, good, bad, and indifferent, is in its measure an incarnation of God; that the *atonement* is essentially the supreme example of the principle of the divine life "die to live"; or solely a means of displaying the divine love; that the difference between Christ and men who suffer for truth and right is entirely one of degree; and that the *resurrection* means nothing more than that Jesus lived after death just as the rest of us hope to live.

The third great verity is the personality and work of the Holy Spirit. Finally, the truth that

> whosoever believeth on the Son of God, *i.e.,* trusts Him as Saviour and confesses Him as Lord—shall have, yea, has already begun, the eternal life; whilst he who disbelieves, *i.e.*—absolutely rejects the Son of God—brings on himself eternal death, i.e., commits essential spiritual suicide . . . . I need scarcely add that in common with the whole Christian Church of all ages, Congregationalists have *regarded the Scriptures as the authoritative source* of the specifically Christian truths which they held.

These quotations illuminate both the urgency of the hour and the clear witness of historic Congregationalism. We stand invincibly opposed, on the one hand, to the imposition of any credal statements or formulæ as if any human statement could be impeccable, wholly adequate, or final. We stand equally opposed, on the other hand, to the attempt to lay any other foundation than that which hath been laid, namely, the Lord Jesus Christ as He is revealed to us in Holy Scripture and in the worship of the great Church Catholic. In Mr. Bernard Manning's words[1]:

> Congregationalism has stood, stands to-day, and will stand, inside, not outside, the common Catholic and Evangelical tradition of Latin Christendom.

I am sorry to be labouring a point that should be obvious, but, as Dr. Forsyth warned us[2], "the eighteenth century Arianism was child's play to

1 *Christian World,* 30th Nov., 1933.
2 *Faith, Freedom and the Future,* 229.

modern negation." There have arisen some amongst us who frankly reject the testimony of the prophets and apostles as the standard and rule of faith in our churches. This is an issue on which there can be no compromise. It is a fundamental principle of our common Protestantism that it is the preaching of the Word of God which constitutes the Church. Mr. Manning rightly says[1]:

> The Church is the creation, not the proprietor, of the Good News. The Gospel is not what the Church proclaims: the Church is that which proclaims the Gospel.

So too Dr. Forsyth[2]:

> The Church did not create its belief, it was created by it and not by a vague religious impulse; therefore it cannot discard it and remain a Church;

[in respect of Christ and His Gospel, he warns us]

> heresy would be bound to end in schism between those who held to a final apostolic Gospel and those who renounced it.

Dr. Simon is not less emphatic:

> Until a comparatively recent period there had never existed communities, calling themselves Christian Churches, which in any sense sanctioned a claim that their preachers and teachers should be at liberty to preach and teach whatever they found to be true, whether it agreed with Scripture and the creeds of the Church or not . . . . In point of fact, the minister who takes up such a position, and the Church that deliberately sanctions it, have alike, *ipso facto,* in *principle,* passed outside the pale of the Church Universal, and either have substituted or are substituting a religion of their own devising for the Gospel which is "power of God unto salvation." Logically, too, they have surrendered the right to bear the Christian name.

The Bible as the Word of God is the standard and rule of faith and doctrine in our Churches. What is meant by the Bible as the Word of God should now be plain; it is the Bible as declaring the Gospel. What is meant by the Gospel should be also plain; it is the Good News of God, made known to us in Jesus Christ as He is revealed in Holy Scripture. No final definition of this Good News is possible; all the great creeds, confessions, and theologies of the Church are definitions of it; the prayers and hymns of Christendom are definitions of it; not one of these is final and absolute, not one but must be brought to the test of Holy Scripture.

All this has not been a wandering from the subject you have given me. It is first necessary to declare the existence and divinity of the Holy Spirit before we can relate the Holy Spirit to "a new creed." We know now what re-statement ought to mean. It requires a threefold exercise of our intelligence. First, we must master the inheritance which descends from our fathers to us; second, we must test this inheritance by Holy Scripture; third, we must do all in our power to re-state the eternal Gospel in the language of our passing hour. It is to this third operation that I now come. I have left myself but little time, and the confidence which has supported me while I have been able to lean on the wisdom of the fathers deserts me now as alone I bend my steps into this strange and difficult region. I propose to speak very briefly about the three cardinal doctrines of the Trinity, the Incarnation, and the Atonement, being confident that any light we can find here will illuminate the rest of the field of dogmatics and apologetics. If you disagree with what I have said hitherto, it is a very serious matter. If you disagree with my hints and suggestions that follow, it matters nothing. If you agree that the Christian faith rests upon

[1] *Congregational Quarterly,* XI, 160. [2] *Op. cit.,* 225, 230.

the testimony of the prophets and apostles, there is room for endless and profitable theological discussion. But between those who agree and those who do not agree that the Christian faith rests upon the testimony of the prophets and apostles, there can be no discussion at all. The difference, while it lasts, is final.

(*a*) There will be no dispute amongst us that it is desirable, if it be possible, to re-state the doctrine of the Trinity in terms more easily intelligible than, let us say, the language of the Athanasian Creed. But we ought not to mean that we conceive it to be our task to state the doctrine of that Creed in terms so simple that the man in the tube can understand it without more careful attention than he gives to the midday edition of his paper. The Creed contains the Christian doctrine of the Being of God philosophically and theologically considered. It can no more be intelligible to those who have neither philosophical nor theological training than can Einstein be understood by those who are unacquainted with the higher mathematics. The man in the tube may, indeed, have a saving knowledge of the Trinity, that is, a knowledge of the religious apprehension upon which the doctrine rests, but the doctrine itself must be beyond him. Still, the doctrine ought, I believe, to be re-stated, though I admit the task is altogether beyond my powers.

I will venture four suggestions : first, the doctrine of the Trinity is the denial that God is the Absolute of the philosophers ; He is not the One, but the Three in One ; thus a re-statement of the doctrine should be related to the current philosophical conception of the Absolute. Second, God is not the All ; He is neither the Deity of Pantheism nor the emergent God of modern evolutionary speculation. God is not the Universe nor its soul, nor is He its product ; He is a self-subsistent Being, the Creator and End of the Universe. A re-statement of the doctrine should be related to the modern form of these old heresies. Third, the conceptions of the generation of the Son and the procession of the Spirit, which, as St. Augustine pointed out, have certain psychological parallels, might be re-stated to advantage in the terminology afforded us by the relatively new category of personality. The doctrine of the Trinity is, amongst other things, a doctrine of the true Personality in God. Fourth, since God is a self-subsistent Being, not dependent upon the world nor upon any other beyond Himself in relation to which His self-consciousness, as we should call it, realizes itself, the doctrine of the Trinity declares that mystery in the Being of God which transcends all human thought and breaks beyond the category of personality as we understand it. I am very hopeful, then, that the doctrine of the Trinity may be restated by those who, unlike myself, have the ability for the task[1] ; but it cannot be re-stated by those who smile at the Athanasian Creed because they have insufficient energy or capacity to understand it.

(*b*) The doctrine of the Trinity cannot properly be treated in isolation from the doctrine of the Incarnation. But whereas in recent years the doctrine of the Trinity has been somewhat severely, though not always very reverently, left alone, many have taken in hand to re-state the doctrine of the Incarnation, for the most part unsuccessfully ; for in the place of the assertion of inconceivable miracle, the being-made-flesh of the Son of God, they have offered us an impressive but tame doctrine of Evolution. The term "incarnation" has been taken as a metaphor to express God's increasing self-revelation in nature and in history ; thus in some sense every flower is an incarnation of God, and in another sense every man.

[1] See R. S. Franks, *Congregational Quarterly*, VII. 549, ff.

The difference, therefore, between the Christ and the rest of us is one of degree, not one of kind. This is the method of re-statement by confusion of terms. The sponsors of this method define "incarnation" in a new sense of their own, totally different from the sense it bears in historic theology, and then offer their incarnation-theory as a re-statement of the historic doctrine. There is a speciousness about this procedure because the new doctrine offered to us under the name of incarnation is in itself an old and proper Christian doctrine. It corresponds to the old conception of the Logos which is manifested in all nature and history but which, most emphatically, is not "incarnate" in either; or, again, it corresponds with St. Thomas's doctrine that all things that have being express according to their mode a certain similitude to God, but only the Son is God incarnate. In truth, all this subsuming of the Christian doctrine of the Incarnation of the Word under the categories of evolution derive from a complete misunderstanding of what the Christian doctrine properly intends. To use the phraseology of an earlier day, by the doctrine of the Incarnation is meant that the Virgin Mother may be called without impropriety *Theotokos*, Mother of God, since it asserts that she was mother of Him who was very God as well as very man; or, as we may put it to-day, the doctrine of the Incarnation asserts a divine descent and intervention into human history, a coming of God Himself in the Person of His Son, to save a fallen, desperate, and helpless race. Rationalism may produce many doctrines of the Person of Christ, but it never can re-state the Christian doctrine of His Person, for to Christian thought His Person is a mystery and His incarnation is sheer miracle. If we are to re-state the doctrine of the Person of Christ, we have to set forth in modern terms how Christians conceive that Jesus Christ was both very God and very man. Some re-statement seems to me very necessary. The old conception of hypostatic union is to-day unintelligible except to technical theologians; the old Chalcedonian formula of the Two Natures in one Person is open to grave objection both theological and psychological. I am wholly on the side of those who say we require re-statement; but a re-statement of the old doctrine will never be a statement that what the old doctrine was seeking to express is a delusion. If the new doctrine does not in some sense state that Jesus Christ is both God and man, it is no re-statement.

There are two points here that I would urge. The Christian doctrine of Christ's Person is not that He reflects or perfectly expresses by mirroring the Godhead as a lake reflects the sky, but that He is in His own Person very God come down for man's salvation. I do not argue that this is true, for it is only credible to faith; but it is certainly the belief of historic Christianity, and it is certainly quite different from the popular view that Christ is *like* God or that God is *like* Christ; not *like* but *consubstantial* is the Christian faith. To put the matter in theological terms, which I have somewhat elaborated elsewhere[1], the current conception is that Christ is metaphorically an incarnation of the third Person of the Trinity; the historic conception is that He is literally the Word of God Incarnate. Those who put aside as outmoded or irrelevant the controversies of the early centuries are singularly ill-equipped for the serious business of re-statement. Karl Barth correctly asserts[2] that "God made manifest in the flesh" is not the product but the pre-supposition of all our thinking about God.

Again, I anticipate the objection that both in respect of the Trinity and of the Incarnation I have myself neglected the first principle upon which

1 *The Queen's Quarterly*, Vol. XII, No. 1.
2 *Dogmatik*, 255.

I insisted so strongly at the beginning of my paper that Scripture and Scripture alone is the standard and rule of faith. It will be said that the medieval and Protestant doctrine of the Trinity is not to be found in Scripture, and that the Godhead of Christ is not to be discovered in His teaching.

As for the doctrine of the Trinity I have only time to say two things; first, the Trinitarian formula is certainly Scriptural; second, the doctrine of the Trinity is, as I conceive, necessary for thought when we attempt philosophically and theologically to express the doctrine of the Divine Being who is made known to us in Scripture. As for the doctrine that Jesus Christ is the God-man, very God and very man, it is not contended that these phrases in themselves are Scriptural, but that a doctrine in such terms alone does justice to that which is implied in the Person and Work of Christ as these are presented to us in the Bible. As to this there will not, I think, be serious dispute . The *N.T.* represents Christ as the Word made flesh, as One who, being in the form of God, took upon Him the form of a servant, as One through Whom are all things, and in Whom dwelleth all the fullness of the godhead "bodily." The objection rather is that these phrases represent the Church's theologizing about Christ and are inconsistent with, or at least unsupported by, the teaching of the Master Himself. This, again, is too large a subject to be treated here. I can only say that if you rule out of court all evidence from the Fourth Gospel—a proceeding unwarranted on critical and scientific grounds—and if you rule out from the Synoptic Gospels as Church glosses the supernatural claims of Christ, whether these claims be expressed in what He did or in what He said, and if you assume that behind the divine Figure of all the Gospels there must have been a purely human figure of whatever type you happen to prefer, then undoubtedly the doctrine of Christ's divinity does not rest upon the teaching of this imaginary figure. But then you must remember that this purely human Jesus is just an imaginary figure; He is not the Jesus of the Gospels, and that if Jesus was not essentially what all our evidence says He was, it is idle to speculate in the dark as to what He may have been. No, the doctrine of Christ's divinity rests upon His teaching as it is represented to us in the Gospels[1].

As regards re-statement of the doctrine of the Incarnation I have four points to suggest to you. First, we shall start from the Figure of Christ as He is presented to us in the Gospels, that is, we shall not start with metaphysical categories, nor shall we start by rejecting the evidence of Scripture. Second, we have the category of personality which is presumably a better instrument than the categories of earlier centuries, even though at present we are far from understanding our own new terms. Third, any rationalizing of the Person of Christ which represents Him merely as the flowering of humanity and not also as the intervention of Divinity itself in human form will not be adequate either to Scripture or to the historic Christian faith. Fourth, our doctrine of the Person of Christ will be based upon His Work. But this leads me to my final section.

(*c*) There is no catholic doctrine of the Atonement as there is of the Trinity and of the Incarnation. That the doctrine as it comes down to us from Anselm through the Calvinist tradition needs to be re-stated is, I suppose, almost universally agreed amongst us. There is no need for me to explain why, for instance, John Owen's Lectures on Justification no longer seem adequate or satisfactory to us to-day. When we turn back to Scripture we find an almost bewildering variety of metaphors or

[1] In this connexion I commend to your careful attention a book that has recently appeared in an English translation, Professor Karl Adam's *The Son of God.*

symbols by which the work of Christ is declared; perhaps our fundamental objection to the views traditional in our churches is that of these the forensic metaphors have been strained and exalted into theological systems.

We have first to consider what it is that has to be re-stated. Here again our primary authority is Scripture, but the problem only arises for us as we are members of the Church. In other words, the theologian must rest his work upon "Scripture testimony and experience. Other safe guides hath he none."[1]

The doctrine of the Atonement is the intellectual and theoretical expression of the redemption wrought for us by Jesus Christ. Redemption is related to faith and hope and experience. Where there is no experience answering to the language of Scripture there cannot be understanding, still less re-statement, of the Church's faith; but it would be misleading to say that the doctrine of the Atonement rests wholly upon experience, especially if by this we mean the religious experiences of individuals; it rests partly on the necessity of interpreting the Cross, and it includes the consummation which is not yet a matter of experience but of hope or faith.

But, if we would re-state the doctrine, it is before all things necessary that we understand and enter into the experience that lies behind it. By this I mean that, when we read the exultant chaotic language of the *N.T.* in terms of sacrifice or ransom or acquittal or victory, when we ponder the great evangelical hymns of the Christian tradition by Bernard or Watts or Wesley or Doddridge, when we con over the prayers or sermons wherein men have expressed as best they could the wonder of the redemption which they apprehended, we ourselves from our hearts answer, "Yes, that is what I mean, too, that and nothing less, even though I should try to express it in different terms." Thus to-day we rarely or never sing that famous evangelical hymn, "There is a fountain, filled with blood"; the hymn is Scriptural, but we are literally minded and fastidious. The fashion of thought and speech has changed. If we say that we do not like the terminology and symbolism of the hymn, well and good; but if we say that the hymn is not an expression of that we also believe and confess, we are in no position to re-state the doctrine. It seems to me clear that the juridical, Anselmic doctrine has departed for good from our churches; it is equally clear that if any should deny that we are redeemed by the precious blood of Christ, he would be cutting himself off from the faith of the Church Catholic. Scripture offers us no elaborated theory but a great variety of metaphors; the way is open for a new formulation. I offer only a few comments.

First, that from a theological point of view no theory is adequate which is merely psychological. We no longer believe that God has need to appease Himself, but it is inadequate to say that nothing is required for man's redemption beyond his change of heart. The Crucifixion of the Incarnate Word must be conceived as an infinitely significant moment for God as for man. Second, we must look for a statement dynamic and eschatological in form wherein Christ shall be set forth as victorious over sin and death; this will be a looking back to what Dr. Aulén calls the classical theory of the Atonement, but it will be particularly related to the words and actions of Christ in destroying the works of the devil and making us sons of God and heirs of eternal life; more closely than the Anselmic doctrine it will be related to the Resurrection on the one hand and to the Incarnation on the other. For, third, both the development of Protestant thought and the newly awakened sense of social solidarity

[1] John Owen, *Works*, IV, 328.

will, as I suppose, keep us from isolating the death of Christ from His life, and will lead us on to a re-statement that will be nearer to St. Paul's doctrine of the Second Adam than to his juridical metaphors. The re-statement for which we look will enable us to say that we are saved by the blood of Christ, that we are saved by His Incarnation, wherein the Son of God took our nature upon Him, thus restoring or renewing humanity which was lost in Adam, and that we are saved by the Resurrection of the Crucified Incarnate Lord. This, as you will see, is closely related to my second point, that we need a re-statement in terms of victory. Fourth, our re-statement will not be truly adequate to the *N.T.* or to philosophical thought unless the redemption be set forth in cosmic and not merely human terms.

Perhaps it is just as well that my time has more than given out. I should fail lamentably through lack of ability if I should try to work out scientifically the hints that I have given you. You will have seen that I wholly agree with the suggestion of my title that we need a re-statement of the faith. As a matter of fact, we are all re-stating every time we preach, provided that we preach the Word. I have suggested to you that the really vital matter is that we sincerely preach the Word of God contained in Scripture and not some new or old theosophy of our adopting. The work of systematic theological reconstruction must be the work of systematic theologians who work in the *milieu* of a believing Church.

SUMMING-UP.

By Norman Goodall.

You will realize that this summing-up can in no sense be a summary of all that has been said in papers and discussions during the Conference. Our net has been flung too wide for that to be possible. I propose only to make a few observations upon the character of the Conference and to point to the main issue which has emerged from our discussion of the specific subject set before us.

I have gathered that for many members of the Conference our fellowship scarcely touched reality until a late stage in the Common Room discussion of our last evening. Under the pressure of a personal testimony offered in great sincerity we then passed from a discussion of theology to an experiment in religion. At that stage, with something like a sigh of relief, it was possible to say: "At last we've got there!" I believe we did "get there," and I share the gratitude of many for much that was given to us in that hour. It would have been sadly ironical if such an experience had not been reached during a Conference met to discuss the Holy Spirit. But may I suggest that it was not enough for the Conference to be saved in that way at the eleventh hour? The experience which last night proved remedial ought another year to be prophylactic. Its saving grace should become our prevenient grace, enabling us, from the beginning, to make more of the Conference religiously. Perhaps I may describe the situation in this way (I hope, without misunderstanding): for two days there had been an uneasy feeling that we were either skimming the surface of our great subject or tending to drift into rather barren dialectics. At last, in some desperation, we changed our course, and found profit in sheathing the intellectual rapiers and passing round the sweets of religious experience. The dish was a good one, a genuine *agape*, but the feast might have been richer, and it might have included one or two meat courses if we

had done something about it earlier. I would suggest that if this Conference is to fulfil the high purpose for which it was founded it must have a more thorough spiritual preparation than—for a variety of reasons—was given to it this time. Is it possible next year for the Committee to go into retreat for twenty-four hours and seek in worship as well as discussion to clarify its objective? If the speakers could also meet together in this way it would be still more to our advantage. Some further consideration might also be given to the way in which the first evening of the Conference is used, so that our subsequent time together may lead us a little less haphazardly into constructive discussion. I know this is asking much, but if it is to be worth while giving time to this Conference amidst a multitude of other claims it should be worth while giving enough to it to make it an adequate vehicle of the Spirit.

May I be allowed here a word about the original intention of this annual Conference? It is avowedly a *theological* Conference. I admit that its aim will not be achieved if it becomes a dialectical society or a semi-philosophical debating club. But neither will its main purpose be accomplished if it becomes primarily a fellowship in which we testify to one another of our personal religious experience. Our aim is to speak some clearer word about God, not only in His power to integrate personality but as He is in Himself. It is to give our generation news of reality in the light of the Christian revelation and in an intellectual coinage that has some relevance to contemporary thought and enquiry. Of course, this can only be done by people whose own lives are constantly being brought to the touchstone of that living Spirit which makes and renews personality and which gives the purity of heart through which we may see God. But it also demands systematic thinking, patient definition, disciplined argument, and the grace to sustain these exercises without wanting to find too quick relief in *feelings* which silence discussion. Our age is in need of light as well as power. Personality, whether on the Barking Road or in Suburbia, needs more than a divine power of integration, great as this need is. It needs more even than the discovery of a miracle of fellowship which will solve the problem of living together and unite us with those who have passed on. If they and we are still moving about in worlds not realized, then we still grope in vain. We need a key which will enable us to make sense of the universe. Behind some at least of the weakness of the Church to-day, and at the heart of the greater problems which vex society, there lie unsolved theological problems which a Conference such as this is called upon to meet. This Conference was initiated and ought to be sustained in the conviction that at the heart of the universe there is a Holy Spirit which will illumine the mind as well as renew the will and mend the broken heart. I hope you will not consider that this reminder lies outside the province allotted to me. I think perhaps you will recognize that it reflects something which we have been learning together during this week.

I now pass to the harder task of drawing together one or two of the threads which have emerged from our consideration of the specific subject of this Conference. Its full title is "The Holy Spirit, *with special reference to the problems of authority and belief.*" Unfortunately the second part of the subject slipped out of the printed syllabus, and it has shown a tendency to slip out of our minds in discussion. But it was prominent in the first paper; it was almost brutally explicit in the last, and it has been implicit in all the intervening papers. If I find difficulty in summing up the main trend of the Conference it is because the major issue has emerged not as a conclusion but as a problem still requiring solution. It is that

of the nature of authority. Dr. Micklem's paper raised the issue in a very grave form, but although the impact of that paper is disturbingly fresh in our minds I think it has only sharpened a question which has underlain nearly all our discussion and which perhaps ought to have been made explicit earlier on. The question is, what are the data for belief? With what evidence do we start when we set out to proclaim a theology—a word about God, a word that has a right to be called a Christian theology? We have asked a scientist to give us some of the conclusions of the scientific approach to reality in their possible bearing on religious belief. We have asked a psychologist to elucidate the processes by which personality is integrated. We have asked someone with a genius for fellowship to reveal the mysteries of group experience. We have received much else that we asked for—and didn't ask for! And not being entirely satisfied with any of this we have drawn on the personal experience of members present. All this, of course, is evidence relevant to our question, but in handling it have we really been touching that which is of most significance for Christian theology? Is not the starting point of it all the simple fact that this mysterious universe which includes so much to be evaluated has presented us with Jesus Christ and with the associated facts of an historic revelation, and that He—more than any other item in this universe of facts—*matters* both for authority and belief? I do not want, at the close of a Conference vitally concerned with the quest for truth, to slip back into easy phrases which beg the very questions they raise; but I have found it impossible, in listening to papers and discussions, to escape the "objective coercion" of this fact. It is this which has given the Conference any value it has possessed for our minds and hearts. Without it we could not have begun and continued in prayer to the Holy Spirit. We could not have known the power of that Communion Service in which heaven and earth became one through a rite that has a specific reference in history. And as a Conference of theologians—whether amateur or professional—I believe we now separate with this as our major issue: what language can we borrow to do justice to the fact of Jesus Christ and all that we learn about the universe through Him? The Person of Christ again confronts us as at once a gospel and the problem around which all Christian theology centres. It looks as though the Conference will have to come back to that issue again before it can hope to find light upon much else.

This still leaves us with the problem of the authority to be accorded to the dogmatic heritage of Christianity. As we have been reminded, this question does not arise only in relation to the creeds. It is raised for us by the heritage that is ours in Scripture, in the hymns of the Church universal, and in all the traditional associations of Christian worship. If I am to sum up the impression which this Conference leaves I can only say that we have again been made aware both of the validity and insufficiency of this dogmatic heritage that is ours. This is not a very satisfactory conclusion. Indeed, it is no *conclusion;* it is only an inconclusive reminder of an issue which is emerging in sharp forms and which I believe the Spirit is forcing upon us. On the one hand, there is a sense in which even the most radical amongst us recognize the validity of the classical Christian dogmas. On the other hand, even the most conservative amongst us admits their insufficiency. To use a simile suggested by Malcolm Spencer, we are aware that in this dogmatic heritage there is an inner core and an outer rind. Only the inner core is absolute. The outer rind is relative. The most emphatic expression of the authority attaching to that absolute element has been given to us in Dr. Micklem's paper. With perhaps a different emphasis it has been made by others

during the course of our discussions. But the disquietude of which we are conscious when we merely affirm our loyalty to this inner core arises from the fact that for many men and women whose minds are attuned to contemporary thought concerning the universe the outer rind is now all too effectively enclosing the inner core. The relative is hiding the absolute. And the Spirit will not let us rest here. There is another factor which has much to do with the present situation. Bound up with this absolute element which lies at the heart of Christian dogma there is a word about God which convinces us that He is revealing Himself still, elucidating for our own age the significance of that Word which was once made flesh. It is this which explains our unwillingness to rest in a mere re-affirmation of the old phrases. It is true that we shall be false to all that has gone before (in which there has been a manifest revelation of the Spirit) if in our impatience we repudiate the past and try to construct a Christian theology *de novo*. But we shall be equally false to our dogmatic heritage if we entrench ourselves in past statements—even though they be Scriptural—and refuse to recognize the possibility that behind the present tension in thought, both in relation to Christology and the doctrine of the Godhead, there is a revealing word of God at work, the true *logos spermatikos*. It is surely conceivable that what we are witnessing at the present time includes something more than a revival in new garb of old heresies. We believe in a Spirit which is continuing to bring illumination to the mind of all sincere followers of Christ and which is still leading us into a deeper apprehension of the truth which is infinite. Honesty compels us to admit (especially if these eight Conferences are any symptom of the intellectual competency of our age) that the intellectual illumination as yet available is by no means sufficient to make possible a new systematic theology that is also Christian; nor is there likely to be any short cut to the light we need. But at least there are sufficient indications to constrain us to go on seeking, with a more humble devotion to the quest for truth in fellowship, with a greater willingness to learn from one another, and with faith in the truth that is eternal, yet ever new.